







## **THE SPIRITUAL UNIVERSE**





# THE SPIRITUAL UNIVERSE

A COSMIC PHILOSOPHY, BASED ON TEACHINGS  
BY BEINGS IN SUPERNAL STATES

BY

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## INTRODUCTION

ALL founders of religions, all philosophers and illuminated Mystics, have been searching for an adequate conception of existence. At last it is given in a way that reconciles and harmonises their views, in the form of an exposition of a highly original and most interesting cosmic philosophy, the value and significance of which cannot fail to be recognised by thinkers.

This exposition is based on teachings received by a man who has passed away from the earth some years ago, and which he did not publish during his life-time, because he considered that public opinion was not then ready for their presentation. They were circulated privately among a small group of his personal friends, including the present writer, thus enabling the latter to vouch for his *bona fides*. Science has, however, added so considerably to human knowledge since then, that the public may now be prepared to give its consideration to the contents of this exposition.

The difficulty which readers have to face, is that it is claimed that these teachings emanate from beings in supernal states, higher states indeed than man has any knowledge of, so far. The man in question received these teachings by thought transference from operators who claimed to have evolved from the personal state of being, into a state in which the personality is trans-

muted and transcended into a degree of equilibrate, associative, integral being, in which the intensified individual consciousness shares in and is shared in reciprocally by all the selves integrated in the transcendent unity in which they participate.

These operators stated that thought is inseparable from life and is inherent in units of life. They were able to transmit a current of life conveying their thoughts to the human receiver used, in whose mental organism these became converted into spoken words, which were recorded by an assistant at the time. This practically constituted inspiration.

They had not been able to do this in the past, because the life force at their disposal was not then sufficiently powerful for that purpose. But in the course of the evolution of the cosmos, the life power they now receive from anterior sources carries greater potentiality and enabled a beginning to be effected in this process, which will be renewed later on.

These operators claimed to have been human beings like ourselves. Some of them had lived on this earth and had evolved into the inner, higher states they now occupy in the spiritual spheres associated with our sun, and act from that centre in transmitting their thoughts. Some of them stated that they dwelt in the spiritual spheres of a sun which was prior in cosmic order to ours. Some claimed to have co-operated, acting from that centre, in the condensing and evolving of our sun and solar system, from the diffuse ethereal life occupying space, acting as artificers delegated to that work by the Supreme. Consequently, their teachings are based on their experience.

These teachers present the One Infinite Life of the Infinite-Self as the basis of all being. All manifestation and becoming is determined by the Wisdom, Love and Power of the Infinite-Self, who uses His finite but transcendent selves as His artificers, when determining His Infinite Life into finite manifestations.

Some speculative thinkers are now postulating life in its essential state, as the universal basis of being. But the prominent novelty of this exposition lies in the fact that the One Infinite Life is stated to be a dual-unity in its constitution, which gives rise to remarkable features. Thus it is stated that while life is ethereal but substantial in itself, it carries consciousness inherently. Consequently, life underlies and is the substratum of consciousness. Consciousness never exists except in the presence of life. When life indraws, consciousness ceases. Where life exists, consciousness functions in various degrees.

On the other hand, its dual-unity comprises both self and not-self. Modern thinkers are recognising that both self and not-self are necessary co-operators in self-consciousness. Hegel said : " Self-consciousness implies consciousness of something else than self, and could not exist without it. With the not-self the self also would disappear." (The not-self referred to here is the percept, or object of knowledge.)\* The same law exists precedentially in life itself, in which consciousness is inherent. The dual-unity of the Infinite Life includes the dual components of self and of not-self. Its self is the Infinite-Self whose life it is, and who is prior in

\* Mr. F. H. Bradley deals with this subject in his " Appearance and Reality."

spiritual order to all differentiation and manifestation. The Life of the Infinite-Self is also immanent in all His finite-selves. But there is a portion of the Infinite Life in which self-consciousness has not yet been unfolded, but which life is comprised in the cognition and in the unity of the Infinite-Self, whose self-consciousness permeates it. This is illustrated in the lower field of our finite-self, which comprises the non self-conscious life in the matter integrated in our organism, in its cognition and in its unity, while its self-consciousness pervades it.

These dual components of the Infinite Life become unified in all finite-selves, as they are precedentially in the Infinite-Self. •

Another important feature of the dual-unity of life is disclosed in the statement that life is electro-magnetic ; these two forces being the two poles of the same life force. (This definition is most important.) Electricity is the positive element and magnetism the negative.

This is in accord with the most recent postulates of science, which claim that space is occupied by ether or electricity, and that all the fabric of the universe can be conceived as built up of the interactions of units of positive electricity or protons, with units of negative electricity or electrons. This exposition claims that all space is occupied by units of electro-magnetic life, carrying dual polarity, or electricity and magnetism. So the two positions approach each other. But science has not yet identified ether with life, in its essential and non self-conscious state.

These two forces of electricity and magnetism are to the non self-conscious life, and to the physical universe

which is condensed therefrom, we are told, what the two sexes are to each other in self-conscious life. This divulges that the dual-unity of life comprises positive and negative principles in its non self-conscious component, which disclose themselves in the self-conscious life to be masculine and feminine natures. These are present in its every unit prior to differentiation, and consequently in its integral unity.

It is the operation of these two forces of electricity and magnetism that by their interaction produce our surroundings in the domain of nature, as science is now tending to recognise. But these forces in that field belong to the non self-conscious domain of life, therefore they are used by self-conscious operators.

It is also by the interaction of these two forces, on a higher level, that self-consciousness emerges in man.

The electricity and magnetism that we know in nature and that we utilise in our service, belong to the non self-conscious domain of life. Whereas the electricity and magnetism that induce self-conscious reactions in man, pertain to the life process of the Infinite-Self, which flows permanently through all His finite-selves, who are fractions of His Life, as similarly, on a lower level, the life of the finite-selves flows permanently through every unit cell in their organisms. This life also carries electricity and magnetism, or dual-polarity, as the non self-conscious life does.

What we call matter consists of some of the non self-conscious component of the Infinite Life which has been transformed down to its lowest and most condensed degree, by the artificers of the Supreme, in order to constitute the physical field of the cosmos, in



which His finite-selves may unfold their self-consciousness and acquire experience.

But this matter does not remain in that state for ever. It is ~~over~~ being changed in its form and becomes transmuted up again in its stage and re-etherealised in the course of time, by being integrated in the physical forms of finite-selves, thus coming under the radiated influence of the finite-selves within their outer forms, which finite-selves are fractions of the Life of the Infinite-Self immanent in man. The non self-conscious life in matter then absorbs some of the qualities of the self, in whose outer form it is integrated, and thereby evolves in its stage. These units of life then ascend into integration in the outer forms of spirits in consecutively higher states, and thus become etherealised.

Thus the Infinite-Self acts upon His non self-conscious life through the intermediary of His finite-selves and gradually evolves it.

This involves a permanent process of descent of the non-self life from ethereal states into states of density, and a subsequent re-ascent in inverse order. This process applies both in the domain of self and of not-self. It applies precedentially to finite-selves, whose becoming is effected in this manner. So it is by the interaction of Self with non self-conscious life, that the becoming of both finite-selves and of non self-conscious life is effected.

The fact that every unit of the Life of the Infinite-Self issuing from His self-conscious Central Fount comprises both masculine and feminine natures, as above indicated, gives rise to a surprising result. After being

differentiated in consciousness, these dual poles or natures of the units become segmented before being outbirthed separately on the outer earth as finite-selves, and thus give rise to two distinct personalities, the one being masculine, the other feminine. This division of the real self into two personalities, the one being masculine, the other feminine, or the one representing the positive element, and the other the negative, is reflected in outer nature, in the field of conflicting opposite forces. These temporarily divided poles of the real self meet again, when ascended into a much higher state of being, and re-unite and coalesce in the form of one equilibrate dual-self. This may be said to be the arcanum of this system, which reconciles this non-equilibrate, personal existence here, by exhibiting its relation to the equilibrate states, of which it is the necessary foundation.

The information presented here goes to show that the Infinite Life comprises all elements and principles necessary for the production of the universe and all that it includes, under the determinations of the Infinite-Self whose Life it is. It shows that all finite manifestations of life are the outworking of the One Infinite-Self, in and by means of His Infinite Life, under the laws of His Wisdom, Love and Power. It presents therefore an adequate conception of existence.

Some readers may possibly be disinclined to accept what has been claimed with regard to the source of origin of these teachings, unsupported as it is by any confirmatory evidence. Such readers may waive the affirmative form of the exposition and take it on its intrinsic merits solely, as a contribution to speculative

philosophy. As such it will be found that however strange some of the parts may appear at first-sight, when taken singly, yet they all cohere in an orderly and fascinating whole.

The name of the man who received these teachings is kept in the background, in accord with the instructions of the teachers, who stipulated that as they come from an altitude where personal being has been transmuted and transcended, no personal element is to be associated with them here. Their recognition must come from *within* the human soul itself, independently of external personal contribution, or not at all.

These teachings show that the world process is the manifestation of the Infinite and Eternal<sup>o</sup> Self, acting through the finite and temporal. They bring us information with regard to our future becoming. They show that our life here is but a stepping-stone, or a stage in a consecutive process of ascent into higher states than we have dreamt of. They throw a flood of light on the value and meaning of human life here, showing that this cannot be estimated from our experience in this outer world solely. They open a horizon of hope to the human mind, such as has never yet been presented to it.

The most intricate aspects of this exposition have been left to the last, in Part III, though in their logical order they should have come first. Readers who are interested in first principles, may prefer to read that part first.

## **PART I**

### **LIFE IS THE BASIS OF MATTER**



## CHAPTER I

### THE CONDENSATION OF OUR SOLAR SYSTEM AND THE ORIGIN OF MATTER

**O**UR solar system was condensed, we are told, from the diffuse non self-conscious, ethereal yet substantial life occupying space, by the energies of a host of transcendent but finite operators, who were delegated by the Supreme to do that work.

These operators dwelt in the spiritual spheres of a solar system which was prior to ours in cosmic order. In the supernal state they occupied, they were in permanent receipt of a current of life from their own source of being. This current was electro-magnetic in its constitution and generated a radiant energy in them, enabling them to bring their life force to bear at an immense distance.

The ethereal life in space (which science speaks of as ether) on which they acted, is also electro-magnetic, so the whole process was electro-magnetic.

The operators focussed their radiated energies on a given centre in space and by these means gradually transformed the units of life floating in that region of space, down into a more densified degree, causing them to cohere into the production of a nucleus. Magnetic attraction was then brought into action by the operators and this nucleus was thus made to attract more units of ambient life.

*This work required the participation of myriads of artificers, and ages of duration, to accomplish.*

It is to be observed that the whole work was the expression of pre-existing intelligence, acting in finite but transcendent selves, who themselves were giving expression to the determinations of the Infinite-Self, conveyed to them by the Life current of the Infinite-Self, ever being mediated to them.

The action thus engendered was brought to bear on the non self-conscious component of the Infinite Life of the Infinite-Self. So it was the result of the interaction of self-conscious life upon and with non self-conscious life, both being components of the dual-unity of the Life of the Infinite-Self.

It is also to be observed that the Infinite-Self does not act immediately in producing finite manifestations, but mediately, through His own finite-selves in whom a fraction of His Life is immanent, and through whom His Life Process ever flows.

These supernal operators originated, as all finite-selves do, in units of the self-conscious life of the Infinite-Self. These were propelled into incarnation in the personal state, on an earth belonging to a solar system prior to ours in cosmic order, where their self-consciousness was unfolded and developed. They then ascended through the intermediate states of being in that system, and became integral units in the Solar-Self of that system, sharing reciprocally in the consciousness of all the other units in that transcendent unity. Subsequently they were called upon to participate in the work of calling a new solar system (i.e. this one) into existence, as already described. (This throws light

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*on our future destiny, as we also pass through a similar process of becoming.)*

Having traced the origin of these operators, we will now return to their work, which we have followed to the stage of the production of a nebula. A similar process but in more external degree, was then brought to bear upon this nebula, leading to the production from it of a more densified substance, which was again further condensed into matter, and concentrated into planets.

All this was effected by bringing their transmitted electro-magnetic energies to bear upon the polarity of the units of non self-conscious life integrated in the nebula.

Thus matter is produced from non self-conscious life, densified so as to be made objective to the senses of the human beings who were to follow, when the field had been prepared for them. All this was done, it will be noticed, by the power of pre-existing intelligence, instead of intelligence being produced by matter, as is often supposed to be the case.

But the earth having been produced, its evolution would have become stationary and ceased, if the action upon it of the operators had been suspended. Evolution required and still requires, and ever will do so, the involution of directive ideas as its pre-condition. Consequently their directive ideas continued to be conveyed to the earth, in their radiated life, by these great operators.

These ideas transmitted in a positive life current, were involved in the negative, receptive world-soul, which, reacting thereto, generated evolutionary phenomena, in accord with the thought content implanted, primarily in the world-soul and subsequently in the living forms



already produced. *These ideas, step by step and grade by grade, each being in advance of what had preceded, were ultimated in organic forms, with power to procreate and to continue their own species. The most perfect of these forms we now witness in our environment.*

It will be realised from this that in this system, the involution of directive ideas in a vehicle of life, is the precondition and cause of evolution.

It will be seen later that these great operators are dual-beings. Their thoughts are then comprised in a vehicle of life, or are living ideas. This difference in being explains the power of such ideas, as compared with the thoughts of personal, segmented selves, such as we are at present.

A more complete account of the concentration of our solar system, consisting of extracts from the original teachings, is to be found in "The Process of Man's Becoming," already published.

## CHAPTER II

### OUR SOLAR SYSTEM COMPRISES FOUR DEGREES OF SELF-CONSCIOUS BEING

**I**T must be stated here that in producing the solar system, intermediate states of being were comprised, between the sun as centre and our earth and the other planets, as circumference.

We take our mediate origin as finite units of life, in the central, celestial state of our solar system. It is there that we are differentiated into germic units, from the flux of the life of the Infinite-Self, flowing from His Central Fount, through the dual-Angels in that state. This differentiation will be dealt with shortly. But we do not then descend as thus differentiated, direct into incarnation in human parentages on the earth. Nor do we re-ascend after the death of our physical bodies, direct to the central state whence we took our mediate origin as units. We pass through the intermediate states above referred to, both in our descending and in our re-ascending circuits. Consequently, these intermediate states must now be referred to.

We have known nothing of these states because they are constituted in life carrying more rapid vibrations than those pertaining to the life in the degree of the external personality in which we at present have our being. Consequently, those inner states are discrete or transcendent to our perception.

These several states, or modes, or planes of being in our solar system, are constituted in life carrying different intensities of vibrations. The more central, or higher the state, the more rapid and intense are the vibrations of the life in that degree. The more external, or lower the state, the slower are the vibrations of the life substance in that mode or degree.

These differences in vibration entail that these different states remain discrete from each other, as consciousness is always correlate to the degree of life to which it pertains.

Yet while consciousness functioning in the lower or outer modes of being, cannot cognise the higher states, which consequently remain discrete or inaccessible to the lower, the conscious life pertaining to the central state can interpenetrate the lower degrees of life and cognise on that level. Consequently, some Angels can now know our life on this outer plane, while we cannot know theirs. This is a spiritual law of which we have seen the effects, without knowing the cause.

We, living in the most external state, only know that plane of being, because our senses and mechanism of perception are built up of life substance in that degree and can only respond to stimuli that vibrate in unison with those of its own constitution. Stimuli that come on a higher pitch of transmission than that of our receiving mechanism, pass through it without eliciting any response and remain unknown, as occurs in a mono-telephone or in a "listening-in" receiver.

In other words, we only know that portion of the universe to which our senses respond; that portion consisting of life substance that vibrates on the same

level or pitch as our senses do. The fact is that our senses only bring us into relation with a very limited portion of the universe, and cut us off from a much larger field than that with which they connect us.

So we know nothing of these intermediate states, and what we know of the sun pertains only to its physical plane. We know nothing of its spiritual plane, as that is outside our sense perceptions.

## CHAPTER III

### OUR PROCESS OF BECOMING INVOLVES OUR DESCENT AND RE-ASCENT THROUGH THESE INTERMEDIATE STATES OF BEING

**O**UR circuit of becoming includes our descent as germic selves, from the central state where we were differentiated in Angelic parentage, as already stated, to this outer world, passing through these intermediate states, mentioned in the last chapter, before we get here. Becoming endowed with an organism, through human parentage, our self-consciousness unfolds, and we re-ascend on our return circuit self-consciously, through the same states, but in inverse order, from the circumference to the centre, through which we descended. We descended as units of conscious life, but we re-ascend as self-conscious finite-selves.

These descending germs pass through parentages in each intermediate plane, where self-conscious spirits who are themselves on their ascending circuit, coming from the earth, act as parents. These germs being in a higher degree of ethereal life than the parents in the outer plane, who receive them, penetrate the forms of the latter without difficulty. Passing from their inner plane through such parentages, they are outbirthed into the next plane in outer order, and are thus transferred from the inner to the next outer plane.

By this process the germs become endowed with a periphery of life substance pertaining to each successive intermediate state, and thus become nucleoids. They also become endowed with rudimentary forms, in each plane, but which are not organised. These forms are left behind in each successive transfer, so only the nucleoidal germs are transferred. Having no organised forms, their consciousness is internal and does not comprise external relations. But when they descend *into human parentage and become endowed with an organism*, and take up external relations, their self-consciousness begins to unfold. From that state forward, self-consciousness is retained. They ascend self-consciously through the intermediate states, through which they descended consciously, but not self-consciously.

But having unfolded their self-consciousness by life on earth, there are no more parentages for them. Their transfer inwards from plane to plane, or state to state, is effected directly, as will be seen later. Their outer forms are no longer built up through the media of parents, but are built up by the life current from their source, acting through their own nuclei.

In passing from one state to the next, both in the descending and in the ascending circuits, the outer forms occupied in each state are always left behind, severing all connection with the prior states, when the nucleoid enters into the next state. In all cases the new forms occupied are built up by action exerted through their nuclei, by power transmitted along the life current flowing through them from the Central Fount of life, which ever flows through all its units without exception.

*This central power brings its attractive force to bear, through its current, and thereby integrates life substance in the degree of the new state into which the nucloid has been thus transferred and builds up its new form, bringing the nucloid into relation with that plane into which it has been transferred. So it is power exerted from the central cosmic state, transmitted through the life current that ever flows through all its units, that ordains the transfer of the latter from state to state, and builds up their forms for them in each successive state, which brings them into relation with that state. This also illustrates what has been said previously, with regard to the at-one-ment of all its units in the One Unity.*

These several intermediate states of being in our solar system have been designated in these teachings, by terms having relation to the degrees of consciousness pertaining to the life constituting these states. They will be dealt with more fully in the chapters dealing with consciousness. We will therefore only indicate them here.

We will take them in the order of ascent inwards, and beginning with our present state, in which we first become self-conscious finite-selves, and in which self-consciousness functions in its most rudimentary degree. This outer state has been termed that of "external personal being." It is a state of non-equilibrate, segmented being, as will be explained later.

The object of our experience here is to develop our self-consciousness. As this is unfolded in us as finite-selves, for the first time when we become incarnated in a physical organism on this outer earth, the babe knows

neither good nor evil. We have to learn by experience that evil entails suffering, and thereby learn to appreciate *the value of good. So we should estimate suffering from that point of view.*

The first after-death state has been termed the "inner earth plane" to distinguish it from this life on the outer earth, which it much resembles, except that it is no longer on a physical earth. Yet the appearances presented to the perception of the beings in that state are much the same. Hence many of them find it difficult to believe that they have passed through death. This state is associated with the earth. It surrounds the latter in concentric spheres and belongs to its world-soul. Together they constitute a dual-unity. But this state is only the threshold of the real spiritual states.

The psychic forms of the spirits in this stage were integrated and developed with their physical bodies while here. These forms are those in which they left their physical bodies at the death of the latter. They are composed of earthly elements consequently, and are not truly spiritual forms, nor can such forms enter into truly spiritual states. In this respect they are exceptions to the rule under which new forms are integrated for the spirits in each new state into which they enter. In this instance the re-constitution occurs later, as we shall see. This state is, in fact, merely a nexus stage, connecting the state of external personal being on the earth with that of "inner personal being," which follows on their re-constitution. It is a temporary purgatorial and convalescent stage, in which they have to readjust and efface the effects of the errors they have committed while



here, before they can pass on to the next higher state of "inner personal being," into which no evil can enter.

After varying periods, their psychic forms in which they left their physical bodies, disintegrate, in consequence of action exerted from within them, through their life current, and they become endowed with true spiritual forms. They then enter the state of "inner personal being," which is part of the real spiritual world. At the same time they pass out of relation with the "inner earth plane" and also with this outer earth, and cease to communicate therewith as a general rule.

The importance of the above stage in the "inner earth plane" has been unduly magnified, because it is the state with which mediums most easily enter into relation, and from which mediumistic communications mostly originate. But it is really only a stage of reconstruction. It is but the threshold leading into the subsequent spiritual states.

On leaving this stage by becoming endowed with a re-constituted form in higher degree of life substance, by action exerted through the life current connecting them with their mediate source, they find themselves transferred into the state of "inner personal being," and thereby enter into the real spiritual states.

This is still a state of personal, segmented being, but is a great improvement on this external world. Yet they still live under most of the fallacious conceptions they held when here. They still believe that they possess a separate, independent life of their own, so selfishness still exists, but in a far less aggressive form. They mostly know nothing of the Oneness of the Life of the Infinite Unity. More will be said of this state later.

In due course, under the influence exerted through the life current by which they are connected with their mediate source, though without knowing this, they again undergo a further transmutation of their outer form. This time, however, without loss of consciousness during the change, or anything similar to death. They thereby enter the state of "Individuality." This is a much higher state of being. The change is accompanied by an intensification of self-consciousness and an expansion in the field of perception. The spirits begin to grasp the realities underlying appearances and to realise their place as units in the mighty whole. This state will be dealt with later.

In this state they meet their own counterpart in their original dual-unit of life, with whom they were One before time was for them, and from whom they became segmented in their descending circuit, when entering the state of inner personal being, in germic condition. They then re-unite and coalesce in identic-union, into one dual-unit of life.

Thereby they enter the equilibrate state of "identity," which is the central, celestial state of this solar system. Their consciousness then becomes associative in mode, and they share reciprocally in one another's knowledge, and come into the awareness of their at-one-ment with the Life of the Infinite-Self. They develop the power of projecting the life current they receive from its central source, and which carries their perception to inconceivable distances, thus enabling them to relate and commune with any other being who can respond to their transmission, without leaving their own homes. They can also, by this means, build up a representative form

(or double) where they wish. Their knowledge and power and felicity thus expand to an extent of which we cannot conceive. *They find their original home, whence they were propelled out into the outer or lower states as germic units, and enter into integration in the Mighty Solar-Self and share reciprocally in the knowledge of that mighty whole, with which they become at-one.*

There are other still higher states into which we evolve ultimately, but which are no longer associated with this particular solar system, in which we were first differentiated as units of the One Infinite Life of the Infinite-Self. These will be referred to in the chapter dealing with our ascent in the "Great Beyond."

## CHAPTER IV

### THE CONDENSATION OF LIFE INTO MATTER AND TRANS- MUTATION OF MATTER INTO ETHEREAL STATES

**W**E have shown how our solar system was condensed by the great artificers of the Supreme, from His diffuse and formless, ethereal life occupying boundless space, and we have shown how our earth, with its world-soul, was segmented from the solar nebula by the action of the same operators.

But the world, once produced, could not be abandoned and left to itself. In its embryonic stage it required nourishing to enable it to develop, even as a human embryo does, and continued to require sustaining, even as a human body does, in order to live, and we will show how this was and is being accomplished.

We have spoken of the current of life ever flowing from the Central Fount of the Infinite-Self, outwards to the circumference of being, as one of the cardinal principles of these teachings. (This current is dealt with in Part III.) This current is ever mediated through finite-selves in transcendent states, who act as relays in every successively outer state of being in the universe.

It becomes transformed down in degree in each such mediation, till it reaches the circumferential or physical worlds. Consequently it flows from its central pole "on high," where it is essential, ethereal and formless, while in transcendent degree, becoming transformed down in

degree in each such relay, till it reaches its external pole on the physical earth, where it becomes condensed into *states of density, or matter, and thus assumes form.*

*It is this descending current of life, ever flowing from the Central Fount, that supplies the sustaining nutriment required by the earth for its development and growth. This current acts upon the world-soul previously concentrated from the diffuse life in space, and in their reciprocal action and re-action they produce forms of life in matter, which are determined by the thoughts of the operators, implicit in the life current.*

But it is to be noted that in its descent, this life current passes through a chain of innumerable finite-selves in its course, first in transcendent states and then in the successively outer states, and ultimately through our forms here, unknowingly to ourselves, and then through animal and vegetable forms, imparting vitality to all these on its way, before incarnating itself in matter.

Before the advent of man upon the earth, this current was transmitted direct by the solar operators, to their field of action on the earth, in the production there of the necessary preliminary forms of life, in order to evolve the living forms in which the germs of finite-selves could incarnate later. But when these forms had been produced and man made his first appearance on the earth, in rudimentary form, the life current then flowed through him, as a supplementary relay, to the forms in the kingdoms of life below his own, and thence into matter.

Consequently it will be seen from the above, that when the planets had been concentrated from the solar nebula, which itself had been concentrated from the

diffuse life in space, they ever continued, and ever will continue, to receive a life current from the Central Fount, which current is transmitted through finite-selves who act as relays in each intermediate state. This confirms that earths once made, can never perish.

As this current is mediated through a chain of finite-selves in the intermediate states of being, and then to man, whence it flows to the forms of life in the kingdoms of nature below man, and then into matter, it holds all these connected in the fundamental unity of the Infinite-Self.

- In both cases the interaction of the dual components of the One Infinite Life in its finite-units, whether finite-selves or units of non self-conscious life, are equally necessary. In finite-selves this current produces thoughts. In the non self-conscious life in matter, it produces living forms in the lower kingdoms of nature, as determined by the directive ideas of the self-conscious operators through whom it is mediated.

It is upon the extremely attenuated horizon of life in the mineral kingdom that the negative atoms of life of the world-soul, in matter, combine in multiplicity, around one positive atom of life descended from the Central Fount, that constitutes their nucleus, and by such coalition assume the form of molecules of matter.

It will be seen that this process is analogous, in that domain, to the incarnation of a finite-self in his body of matter. Thus molecules of matter are entities, with nuclei of life corresponding to souls, in the non self-conscious domain, as finite-selves are in the domain of self-consciousness. This illustrates the unity of law in action, in both fields.

\* Molecules of matter are consequently the expression of atoms of positive life from the Central Fount, contained within them as their nuclei, without which they could have no form of their own, their outer forms consisting of atoms of the negative world-soul (which came primarily from the diffuse life in space), attracted by their nuclei. So each molecule is a dual-unit, comprising both complementary aspects of the One Infinite Life, as man does.

Matter cannot be dissociated consequently from the One Life, of which it is the most external expression. Atoms possess sufficient consciousness to act in obedience to the law of attraction and repulsion (both polarities being present in every atom), either to coalesce with or to be repelled from each other, as is evidenced in the law of chemical affinity, by the action of which law matter becomes objective.

Molecular atoms are divisible. But their central atom constituting their nuclei are indivisible. No atoms can be separated from the One Infinite Life, no more than finite-selves can be separated from that One Life. That Life, itself unchangeable, is made manifest by continual change in manifestation. Thus all atoms are in a continual state of change and pass by transmutation from one kingdom to the next, as finite-selves pass from one state of being, to the next, in their becoming.

All material atoms derive their forms and sustentation by the inflow to them of the life current from the Central Fount, proceeding through and from a series of self-conscious beings, acting as relays in the intermediate states, as occurs with regard to finite-selves.

This exhibits the unity of law acting both in the becoming of finite-selves, and in the evolution of life in non self-conscious matter, the One Infinite Dual Life being the fundamental basis of both.

From this most external point forward, the atoms undergo a continuous series of transformations, involving their ascent inwards. In their first transmutation they are utilised by the immense variety of vegetable forms of life. Again they are utilised by animal forms as food and are transformed or transmuted. Eventually, again as food, they become part of that beautiful structure which assumes the human form and figure. By such contact they receive a portion of the human principle of life and consequently rise in their stage.

It may be well to explain this transmutation somewhat further. The life of the vegetable is developed and sustained by its contact with the earth, and absorbs into itself the life quality supplied by means of the mineral. When this takes place and the mineral passes into the vegetable, it is not as an atom of matter, but as a certain life property possessed by the mineral atoms, and the giving off of this life quality changes the form of the atoms, whether unitary or collectively. It is the same in reference to the animal kingdom, which absorbs the vegetable; and the human partaking of the animal and the vegetable receives the life quality of the three kingdoms external to itself, into its outer form. The form of all these atoms is thus changed in their transit and consequently they do not retain their specific characteristic as material atoms. So the change from one kingdom to the other is not a mere transfer, but is accompanied by a transmutation.



' After serving the purpose of embodied man, some of these atoms pass off from our structural organism, and being again transmuted, ascend into inner states of being and are there integrated into the outer forms of the spirits dwelling in those states, and again become impregnated with some part of the qualities of such spirits, and are thus again transmuted. They then ascend to the next higher state and repeat the process, till by virtue of these continuous transformations they can, in their then etherealised condition, be made available for expressing the outer form of the conscious Angel in the central state of our solar system.

This shows that while the conscious but not self-conscious life, coming from the vast ocean of life in space, has been condensed into matter, by the energies of the artificers of the Supreme, and is thus transformed down from ethereal states "on high" to states of density below, or is transferred into outer circumferential states, there is also an accompanying return circuit at work, by which the atoms of that life ascend from below, or from the circumference inwards, from state to state, evolving in their condition throughout every step or stage in the process.

This process applies concurrently to the atoms from the current of life from the Central Fount, which have incarnated in molecules of matter as their nuclei.

The unity of law becomes apparent here, subsisting between the process by which the units of self-conscious life, or finite-selves, effect their becoming, and the process by which the units of non self-conscious life effect their evolution.

Both are propelled from the centre to the circumfer-

ence, or from above to below, and both are subsequently attracted back again to that centre or source, having become or evolved in state and condition, as a result of the process.

There is thus a perpetual efferent and afferent process of life, flowing from the Central Fount in the universe, to the circumference, and then returning again to the centre, as there is in man, in whom, as a microcosm, it is illustrated in a subordinate manner.

We have now traced the descent of the atoms of life in the current from the Central Fount, into matter, and shown that they incarnate as nuclei in molecules, whose periphery, or body, is attracted around them, from atoms of the negative world-soul. They thus assume form as molecules of matter.

We have also shown that those atoms subsequently reascend into higher states, by successive transmutations, resulting from their integration in the outer forms of beings in consecutively higher degrees and planes of life.

Such transmutations are the result of a spiritual law, which entails that as every atom of life carries positive and negative polarity, they first radiate out, or impart, some of the qualities they bring with them from the forms they previously occupied, to the forms into which they subsequently become integrated, and then attract and absorb some of the qualities of the higher forms into which they subsequently enter.

Consequently, this law of interaction involves that in passing through all these living forms in which they become integrated, first in the several lower kingdoms of life on the earth, and then in the several intermediate

planes of being between this circumferential state and the central state, these atoms absorb some of the qualities of those forms. This process entails their transmutation and their consequent ascent from state to state, from the circumference to the centre. They thus return to their source evolved into a much higher state, consequently, than that in which they left it.

But this process has not yet unfolded the consciousness of their finite selfhood. For this to be achieved they are attracted by the Central Fount. In passing through that great Centre of self-conscious being, they absorb some of its qualities in the process. Thus they become comprised in the life current from that Supreme source and are propelled outwards, but now in a much more advanced stage of development than that which was theirs when comprised as units in the ocean of life occupying space.

Their implicit positive and negative polarities are then ready to disclose themselves as masculine and feminine natures or principles.

To obtain this result, these dual-units of life are subsequently differentiated in Angelic parentage, from the flux of life flowing through them from the Central Fount, as already described, and in which the units are now comprised. They then take on a periphery of life substance in that degree, in that parentage. They are then propelled outwards again, into parentages in the intermediate states, as already described, and thus descend from state to state.

Their implicit dual principles become segmented in the parentage in the "inner personal state," into a masculine and a feminine germic unit, which then

descend, separately, into human incarnation by human parentage on the earth, becoming respectively a masculine and a feminine personality. Being thus endowed with separate organisms, they take up external relations and unfold their distinct consciousness of self.

Subsequently, in their re-ascent inwards, after leaving the earth, when they have advanced into the state of "individuality," these two segments of the one original dual-unit of life meet again. They are attracted to each other by an overwhelming force and re-unite and coalesce in identic-union, into one dual-being, as they were originally, before time was for them, but when their dual self-consciousness had not then been unfolded.

Thus does the Life of the Infinite-Self, as a dual-unity, unfold their consciousness of self, gradually in every one of its finite units. Or put differently : thus does the Life of the Infinite-Self, as One Self-conscious Dual-Unity, become into an integral unity, in which His every dual-unit gradually becomes a self-conscious finite dual-self. As His Life is infinite, this process is eternal in its accomplishing. But all these dual-units are held inseparably connected in His One Dual-Unity and are unified in His Identity, while retaining an individuality of their own. Consequently, the sole Reality in all apparently finite-selves remains that of the Infinite-Self.

## CHAPTER V

### THE INVOLUTION OF THE LIFE CURRENT PRODUCES THE EVOLUTION OF LIVING FORMS

**T**HE earth with its world-soul having been condensed by the energies and power of the Mighty Angelic operators who were delegated by the Supreme to do that work, as described in Chapter I on "The Condensation of Our Solar System," it then attracted to itself, by the influence transmitted by those operators, the principles of air, water and fire, from the boundless ocean of diffuse life by which it was surrounded in space, even as the power acting through a life germ in a human uterus attracts the molecules of physical matter wherewith to build up its body.

In both cases, however, this occurs by power brought to bear by the directing operators, who bring an attractive force into action through their nuclei.

The result of the re-action of these elements, so attracted, with the world-soul, produced, when solidified, the igneous rock foundation, which in the earth corresponds to the skeleton in man. In time, erosion gradually produced earth.

But the world having been produced, if then left to itself, would have remained stationary. Evolution would not have occurred. For evolution to become manifested, required the prior involution of the directive thoughts of the operators.

Matter being then available, another section of the solar operators took up the work. They transmitted their living thoughts (being dual-beings, their thoughts were comprised in a vehicle of life) in their life rays, which, when re-acted by the world-soul, produced the primeval and least complex primitive forms of life, following on the minerals, and constituting the vegetable kingdom, which were the very first appearance of living forms upon the earth.

The multiplication of these primary forms, according to their own species, presented the conditions for the insemination of another form of similar genus. These in turn were utilised for the production of a variation of species. From those small beginnings, every specimen of the variants of the vegetable kingdom were involved, evolved and developed, higher and more beautiful forms being continually introduced in succeeding order.

Subsequently again, another and more interior section of operators took up their part in the work and projected living thoughts, which when ultimated in suitable vegetable forms of life, gave rise to the intermediate forms, between vegetable and animal life. The living thoughts of higher types were then inseminated and evolved, and gradually the forms of the animal kingdom were introduced by the directive thoughts of the operators and evolved.

The aim pursued by the operators, throughout this vast process, was to evolve an animal organism, suitable for germic finite-selves to incarnate in, and thereby begin the evolution of the human form. Also to supply suitable food for these selves when they made their advent on earth. This will be referred to later.

‘ But the evolution above described was not the result of natural selection, etc. Nor was it by the efforts of the forms themselves that higher and more advanced forms were produced, for they had not the power to do this. They could only propagate their own species. Evolution was not due to certain powers supposed to be possessed by the forms of life themselves and which have been classed as “natural selection, adaptation to environment, struggle for existence and survival of the fittest.” Evolution was and is an effect of the prior involution of directive living thoughts, implanted in the prior living forms by transcendent operators, which process may be termed directivity. These results were achieved by great operators who conveyed in their own radiated life, to previously produced types, living thoughts of more advanced types, thus constituting life-germs carrying an implicit type of a higher order. These unfolded their life and thought content into living manifestation, and these new types then propagated their own kind. The operation was then repeated again and again, conveying the living thoughts of successively higher types. But such ideas were not mere thoughts such as those of personal, segmented selves. They were the ideas of coalesced dual-beings, whose thoughts are implicit in a vehicle of life, or are living thoughts, which when implanted in the receptive and generating world-soul, or in previously produced types, unfold and manifest their subjective content in objective representation.

All these living forms, up to this point, were conscious, but could not develop self-consciousness, as they were and are only integrations of the world-soul, and possessed

no particle of self-conscious life within them. Their consciousness returns to the world-soul, when their forms disintegrate.

It is to be observed here that, according to this account, *the contribution of directive energies on the part of the operators in the spiritual spheres of the parental sun of our solar system began apparently with the hierarchies whose functions and provinces are relatively external in that Solar-Self, and was followed in turn by contributions from others who were successively more internal or higher in their order and functions.*

- Thus the hierarchies representing all the respective principles comprised in the Archetypal Solar-Self operating, contributed successively their quota to the production of our solar system and therefore of our earth and of all its living forms of nature.

Consequently, as they did so by contributing some of their own life-thoughts, their respective life qualities or the principles they represent in that great unity are all comprised in the sum total of that work.

This illustrates how the Archetypal law is the Divine Exemplar, or the model underlying manifestation, even in our solar system, and in our earth, and in the micro-cosmic organism of finite-selves.



## CHAPTER VI

### SELF-DIFFERENTIATION OF THE INFINITE LIFE INTO FINITE-SELVES AND THEIR DESCENT TO THIS EARTH

**M**ODERN thinkers have recognised the universal consciousness as the logical pre-condition of finite-selves. But we have known nothing with regard to the process by which the Infinite differentiates Itself into finite-selves. So we have had to leap the gulf from the Infinite to the finite mentally, with no connecting bridge. The following information on this subject, given by these finite yet transcendent operators, is therefore of unique interest. But we have to repeat here that these teachers present Life, in which consciousness is inherent, as the true basis of being.

It has already been stated that the inter-solar life current of the Infinite-Self flows from its Central Fount to the mighty Beings associated with solar systems prior to ours in cosmic order, and thence to the Angelic Beings who live in the spiritual spheres of our sun, and who are their offspring. From them the current is transmitted on to us, who are the offspring of the latter.

But the whole of that flux of life is not thus transmitted. A part of it, in its passage through them, becomes differentiated (in appearance) into life germs, nucleated in some of the life drawn from the boundless ocean of diffuse life in space. These life germs thus differentiated from the life current of the Infinite-Self,

evolve into finite-selves, by descending to the earth and incarnating in physical organisms, enabling them to take up external relations, and thus unfold their consciousness of self.

As a fraction of the Life of the Infinite-Self is immanent within these solar Angels, and as His Life current ever flows through them, determining them and out-working through them, it will be realised that this process is one of self-differentiation, in which the Infinite uses His finite but to us transcendent selves to further differentiate the flux of His Life into germic units, which evolve into finite-selves.

This information, showing how the nucleus of man's inmost life, constituting his thinking self, descends from transcendent sources to incarnate in a physical body on earth, refutes the current conception that man's self ascends by evolution from the animal kingdom. We have already shown that that life, while carrying consciousness, cannot develop self-consciousness.

One of the teachings laid down in this system is that every process in finite being in this outer world of effects, is a re-presentation, in subordinate mode, of its prior prototype, in inner transcendent states, or in the cause world.

Lord Haldane dealing with the same principle in his work on "The Reign of Relativity" defines it thus: "Our experience teaches that the only explanation that satisfies in the end, is explanation from above downwards, finding in the conceptions that belong to the lower levels, distinguishing characteristics that disclose themselves as the outcome of what is higher and more perfect in knowledge."

• In accord with this principle, we are told that human parentage is a subordinate reflection in the plane of finite-selves embodied in physical bodies, of the principle of parentage that occurs precedentially in higher and more perfect states of being, where there are no physical organisms, but where the forms of those glorious Beings consist of ethereal, translucent and self-luminous substance, and in their state, we are told, there is no out-birth without the coalition of dual forms of life. Man therefore has an Angelic parentage and heredity long before he enters into a human parentage.

The life germs so constituted are thrown off in a manner somewhat resembling electric sparks. These units of life, in order to distinguish themselves, immediately begin to attract a vehicle or clothing, or outer form, from the ethereal substance pertaining to that state of being, and thus assume the form of insulated nucloids. But the insulation is only peripheral: centrally they remain at-one with the central degree of life, as the higher cannot be circumscribed by the lower.

It looks as if apparent differentiation may be conceived of as a focus or focal-point, generated in Angelic parentage, in the life current from the Central Fount and insulated peripherally, through the centre of which that life current ever continues to flow. If this is correct, it would explain how, though differentiated in appearance, we remain ever at-one in and with the Life of the Infinite-Self.

A writer in "Light," Mr. F. Thurstan, M.A., recently used an analogy that may be quoted here, as illustrating this principle of fundamental unity, within the appearance of separate existence on the surface. He refers to

a series of islands, which above the water, or in the world of appearances, are separate externally. Yet beneath the water, or in the plane of basic reality, they are all connected in the one basic unity.' So it is similarly with regard to finite-selves. Their differentiation only occurs in consciousness, and does not apply to the Life itself, which remains undifferentiated.

The nucloids generated as above, exist in the Angelic state of being for an unspecified period. Their outer forms are then dissolved and the nucloids are impelled to descend into a parentage in the next outer state and plane of "individuality." The nucloids coming from the central state are received by self-conscious spirits who are in their ascending circuit of becoming, coming from their life on earth. The descending nucloids pass into gestation in the maternal parent, and are then ultimated by her, in her own plane of being, in forms of their own, built up in life substance in the degree pertaining to that state. Their forms are unorganised.

By the fact of passing through the forms of these parents, the nucloids take on a periphery in substance pertaining to that degree of life. The nucloids thus constituted serve in their subsequent return circuit of becoming, when ascending from the earth, as the basis on which their forms are built up in the several degrees pertaining to the intermediate states of being.

After dwelling in the state of "individuality" for a period, their outer forms are dissolved and the nucloids are impelled to descend into a parentage through self-conscious spirits living in the next outer plane of "inner personal being," who are on their ascending circuit of becoming, where a similar process is again gone through.

\* One of the objects in these teachings is to disclose the realities underlying fallacious appearances and ideas. It will be seen from the above that the old conceptions with regard to "original sin" and the "fall of man" are fallacies. The conjunction of the masculine and feminine principles is a fundamental law, apart from *which no offspring can be produced. This law, we see, exists precedentially in transcendent states.*

The descending life germs could not be projected from the higher planes and ultimated in the lower planes, without passing through such parentages, we are told. And such parentages entail conjunctions in the spiritual planes, between self-conscious spirits who are in their ascending scale of life, to which the coalition of the two sexes on our external earth correspond, in subordinate mode.

Parentages cease to apply in the ascending circuit of life, after leaving the earth. The transfer of the selves from outer to inner states is then accompanied by new forms being built up for them by higher operators, acting through the life current and through the nuclei of the selves.

The determinations entailing the descent of the life-germs, or nucleoids, from state to state in their outward circuit, are communicated through the life current flowing through them by which they remain connected with their mediate source, that is with their solar parents, and through them with the Infinite-Self, whence the current originates.

Their transfer inwards when ascending from the earth is similarly determined.

## CHAPTER VII

### *THE CONSTITUTION OF PERSONAL SELVES*

**W**HEN the descending units of life have reached the stage referred to in the last chapter, in their descending circuit of becoming, and enter into a parentage in the "inner personal" state of being, an arcanum arises. As already stated, the Infinite Life is a dual-unity, being inherently both positive and negative, or masculine and feminine, in its constitution. Every unit thereof is necessarily of the same constitution. Consequently the units in their descent, so far, carry both positive and negative elements, or poles, or principles inherently. So within these nucloids is a dual principle in unity, the elements of which are destined to be separated. These dual principles when so segmented into two forms of life, disclose their masculine and feminine natures respectively.

The segmentation takes place while passing through a parentage in the "inner personal plane," through parents who are themselves personal beings, that is masculine and feminine selves respectively, who are ascending from their life on earth. The dual elements present in the descending dual-units of life become bisected by the action of the life current flowing through them, into two distinct entities, the one masculine and the other feminine.

These do not descend into human parentage simultaneously. The one remains in the "inner personal plane," while the other takes the plunge into incarnation in matter, through human parentage. The other follows later. It is thus that personal men and women become constituted.

The development of the respective self-consciousness of the two selves emerging from the one dual-unit of life, is a question of experience and evolution. They are so intimately co-related, that notwithstanding the appearance of segmentation and their respective distinct experiences, they cannot be separated in actuality, though in their personal degree of consciousness they know nothing of this inner relationship: Hence arises man's perpetual longing for a more complete companionship than ever can be attained here. They only meet and re-unite, when they have both ascended into the state of "individuality," which follows when personal states have been transcended.

This process may appear to some readers to be an inconceivable stretch of imagination. But confirmation of this law is illustrated in the subsequent order, in the lower domain of the cells of the physical organism of the personal selves. (See Quain's "Anatomy," edited by Schafer, Vol. I, Part II: Karyokinesis, from which the following is an extract.) "The cells in our organism," it says, "are formed by a process of cleavage or fission, by a force radiated from their nuclei. The division of a cell is preceded by a division of its nucleus and this again by the previous division of its nucleolus. Fibrils or filaments are then radiated outwards from their nuclei, which gradually assume the form of polar

spheres of attraction and concentration. This is followed 'by division into two cells.'"

The force in action producing this phenomenon is not referred to in this description of the process induced. But it evidently describes what, to us, must be the incarnation of the invisible life current of the finite-self, which, as we claim, is being permanently mediated to finite-selves by the inflowing flux of life previously described. It is interesting to observe that while we have claimed that life is electro-magnetic in its properties, the above process, we are shown, assumes a form in its effects that resembles an electric process in mode.

So this system is in accord with some of the most recent discoveries of science with regard to the very beginnings of the life process in the forms of human beings. And that process illustrates by analogy, the process prior in logical and in spiritual order, by which the originally dual-units of the Infinite Life are divided into two personal selves when being embodied in forms in the "inner personal plane," prior to descending into incarnation in human parentage.

It will be seen from the above that personal beings are segmented, incomplete, partial, non-equilibrate, unbalanced selves, in whom their own principle of intelligence lives apart from its own love principle, and conversely. This division in equilibrate self-consciousness is reflected in opposing and conflicting forces in the personal plane, in which solely apparent evil exists. The object of this division is evidently to attain the greatest possible development in that state of the self-consciousness of the two portions of the originally dual-unit selves by separate experience, before they coalesce again in



their ascent inwards and re-enter the equilibrate state of "identity," where they were differentiated as dual-units of life. This is apparently best achieved by their being propelled out from the equilibrate states of being, or of dual-unity, into the states of conflicting opposites, entailed by their segmentation into two personal selves of opposite polarity, or sex. It is for their own ultimate development that they are propelled into the states of conflicting opposites, by their division. In their equilibrate state, as dual-units of the equilibrate life of the Infinite-Self, prior to differentiation, they knew not evil. Consequently they knew not good (as the self-consciousness in that state was that of the Infinite-Self). The appreciation of good by finite units, can only be acquired by the suffering that arises from experience of apparent evil. Therefore they are divided into two non-equilibrate opposites and propelled at different times into the field of conflict thus constituted, till they learn as finite-selves the value of good.

They reunite again in the state of "individuality," when personal states are transcended, and re-become equilibrate, as they were before differentiation. But their consciousness of self had not then been developed. Whereas when the self-consciousness of their respective masculine and feminine natures (with which their intelligence and love are specially identified) have been developed by separate experience, into distinct functioning, they re-unite again in identic-union, in one dual-form, as the consummation of the process they have gone through separately.

From that state forward they remain dual-selves throughout their everlasting progression.

This information shows that our life on earth is only one minor stage, in a series of progressive states, through which we pass. The importance of this present stage cannot be estimated when taken separately, apart from what precedes it and from its sequence.

The current notion that our shortcomings here, in the time order, impair our future everlastingly, is a fallacious conception, as will be shown later. It arises from an undue overestimation of the importance of this stage of our lives, resulting from our ignorance both as to whence and how we come here, and of the sequential states of being into which we evolve. Our life here is really only a preparatory stage, in which we are as infants, relatively to our subsequent development.

This explanation also solves one of the mysteries of life. It presents the reason for the existence of apparent evil, showing it to be a necessary part of the process of good, in relation to the development of finite-selves, and thereby rationalises the universe to the finite mind.

Returning now to the special subject of this article : The descending dual-units of life remain for a period in the plane of "inner personal being," when out-birthed there. The outer form of one of them is then dissolved and its nucleus descends into human parentage on this outer earth and incarnates in a human organism, which is built up for it, and thus takes up external relations and thereby unfolds its consciousness of self.

It is not the nucloid in the maternal organism that builds up its own embryo, nor, as we know, can the mother do this. This is done for it by the power transmitted in the life current by which it remains connected with its source. Each form it has occupied in its descent

through the intermediate planes of being, was built up for it in this manner. And this applies equally to its subsequent forms in its ascending circuit of becoming. *The human parentage in which it is incarnated is also determined through this life current, consequently its social position at birth as well, and its human heredity.*

The social position thus determined corresponds on the earth to the province or hierarchy in the integral Solar-Self from which the nucloids respectively emanate. It will be seen later that the integral Solar-Self is the Archetypal-Self in accord with which type finite-selves are modelled in lower mode. As the Solar-Self is composite and complex and comprises a variety of principles working in unity, these are represented in functions here. This throws an entirely novel light on the origin and cause of the diversity we observe in the faculties and abilities of different men and women, and shows these differences to be due to causes that were in force long before the finite-selves in question were born on this outer earth.

## CHAPTER VIII

### THE INCARNATION OF MAN

**I**N Chapter V we traced the work of the acting operators in the production of the forms of nature on the earth, up to the stage of having evolved an animal organism which might serve as the foundation from which human organisms could be evolved, when germs of human life descended to use them for that purpose.

All the work of these great artificers of the Supreme, in the central state of our solar system, had been preparatory for that purpose. They had worked for ages to produce the conditions in which their own offspring could incarnate in physical forms on earth, and thereby unfold their implicit self-consciousness, by taking up external relations.

These offspring had been differentiated by the Angelic operators, into units of life, from the life process of the Supreme, which flowed through them, as already described. These units of supernal life were the germs of future finite-selves. For their implicit self-consciousness to be unfolded, it was necessary for them to descend through the intermediate states of being and incarnate in physical forms on earth. Such forms were therefore prepared for them, as above stated, by these great artificers of the Supreme.

It must be realised that all the forms of life upon the earth, that had been evolved up to this stage, belonged

to the non self-conscious principle of life. They were integrated by the directive ideas of the great artificers, implanted in the world-soul. When these forms die, their consciousness disintegrates with the life constituting them and returns to the world-soul, whence they came, which thus gradually evolves.

Consequently, all the life in matter, coming from these lower kingdoms, which is used to build up man's outer forms, pertains to a principle, distinct from that of his thinking-self, which uses it while embodied as a finite-self on the earth. The life used to build up human bodies with, is part of the Infinite Life, but is that part which has not yet unfolded its consciousness of self. Therefore it will be seen that man comprises a unit of life descended from the Supreme, in a body ascended from the animal kingdom. Both form part of the Infinite Life, but in very different degrees.

This sketch shows that man must trace the descent of his thinking self, not from the animal below, but from the Angel above. Only the matter (life) integrated in his physical body comes from the animal kingdom, and this is left behind by his self, at the death of his body. As to his inner self, as Wordsworth said: "Trailing clouds of glory do we come from God, who is our home"; and to which home our selves return, it may be added.

The necessary conditions for the descent of the Angelic life germs having been provided, by the continued evolution of animal forms, under the directivity of these great operators, the highest animal forms that had been prepared for that purpose were then used for the insemination of the Angelic life germs. These had been

propelled outwards by their Angelic parents, from the central state of our solar system, as already described.

These life germs were then propelled, at conception, into the animal forms that had been prepared for that purpose. The offspring to which they gave birth resembled the animal parents of their outer bodies, in their outer forms. But they contained within them the principle of self-consciousness which the animal parents of their outer forms did not possess.

Thus man made his first appearance on the earth, in forms that could scarcely be distinguished in outer shape from that of the animal parents of his body. The physical substance used for the building up of the organisms of these primitive men was therefore at first saturated with the animal principle of life. So long as their number was small, only a modicum of the substance in their outer forms was not composed of purely animal elements. But as the human forms increased in number, the particles supplied by animals decreased in proportion. This process continued and man gradually became clothed with forms built up of finer substances. So each succeeding generation developed finer organisms than the preceding. This process still continues and will continue in the future. The human form now stands midway in the beauty and power it will develop.

The human race is not descended from a single pair, but from a large number of pairs, as their variety in colour, etc., demonstrates. But once differentiated from the animals, they only mated with their own kind. So they handed on their distinguishing characteristics and soon developed forms much superior to those in which their predecessors had been ultimated previously. In

this way forms carrying the human principle and possessing self-consciousness multiplied with rapidity.

This account of our genesis clearly defines the dividing line separating man from the animals, and revokes the *current conception that man descends from the animal. Only our physical bodies are evolved from that source. Our thinking self descends from Divinity, through Angelic birth, to incarnate in that body, which is used on earth and abandoned at death, when the finite-self that has used it ascends into higher states of being.*

Some of us are discouraged, sometimes, at having to live in the environments in which we are placed. Let such men think back to the conditions into which these pioneers of the human race had to take the plunge. They will then appreciate their present circumstances differently.

It will interest readers to learn that one of these pre-historic, primitive men, who lived on the earth in the long-past antiquity, that can only be bridged in thought, was one of the teachers who communicated through the human receiver used. He had lived on earth before language had been evolved. They communicated with each other by gestures and signs, he stated. They lived in caves or among the boughs of trees. Their food consisted of roots and fruits and such animals as they could catch and kill. As to clothes, even the fabulous fig leaf was wanting. But when this spirit communicated, as stated, he had evolved into an Angel of dual-being, dwelling in the central solar spheres. He communicated thoughts which, when rendered into language, carried a diction and dignity and displayed knowledge that might evoke the admiration of any scholar.

Some readers may dislike the idea that the life germs of primeval man, descending from Angelic birth, were inseminated into anthropoid apes in order to be birthed on the earth. But is that not less repellent than the current idea that our conscious selfhood should have *ascended from such a source*. *The germs of all finite-selves have still to continue to be mediated into parentage here, in order to be incarnated on earth.* But human parents were used for this purpose, as soon as such were available.

The elements that the human parents supply now, as then, only furnish the physical substances of the body. It is these into which the real self descends, as a nucleus, from transcendent sources, to incarnate. So the human parents supply the body with its physical heredity, instincts, temperament, etc., while the self descends into this, from Angelic parentage, bringing Angelic heredity with it. But unfortunately for us, the Angelic degree of conscious life is only germic and undeveloped in us while here. It is superimposed by outer degrees of life, which have been accreted by our nucloids in their descent through the intermediate states of being. The Angelic degree of life only unfolds when we ascend into that state, shedding the peripheral degrees as we pass through the intermediate states in our ascent inwards, leaving behind us the forms that related us to those respective states, which forms had been integrated by action exerted through that layer of the nucloid that was in equivalent degree. The power by which these forms are built up, including our present physical form, is exerted from the central state, through the life current ever flowing to and through us from that central source. Our



transfer from state to state is determined in the same manner.

This article shows that man's real self is associated with the 'nucloid of life in central spiritual degree, immanent within him (associated with his heart), through which the flux of life from the Central Fount ever flows, connecting him up in Its Unity. It is this nucloid that is transferred from state to state, or plane to plane, in cosmic being, leaving behind it the outer forms it has integrated in each successive state. It is in this nucloid or self, with its radiated spiritual field, that man's experience is carried forward from state to state. It is this nucloid that is the permanent element of his being, within his changing outer forms. '

An interesting illustration of this law was described by a spirit who had passed from the state of "inner personal being" into that of "individuality," and who consciously observed the dissolution of his own prior form, followed by the re-constitution of his new form. The process was also witnessed by an onlooker, who gave a confirmatory account of the transformation, as observed from without. This description is given in full in the "Process of Man's Becoming," previously published. It consists in the dissolution of the subject's prior form, down to its nucloid, from which centre the new form was seen to be gradually built up.

This also illustrates that it is the spiritual nucloid that constitutes the principle of finite continuity in man, through outer change. The spirit was able consciously to observe the process of transformation that occurred while his own outer form was dissolving. This shows

that it is in the nucloid and its spiritual radiance that finite self-consciousness resides.

Spiritualists do not take this view. Basing their position on the transfer of the psychic form that emerges from the physical body, at the latter's death, to the first after-death state, they believe this form to be the true spirit form. But this is a mistake. That form is a mere nexus, and has to disintegrate later. It is from the basic foundation of the spiritual nucloid within that form; but the real spiritual form is built up later, entailing the transfer of the spirit into the state of "inner personal being," and usually entailing its severance from all relations with the outer earth. The memories thereof, however, are recalled on the return to the parental, central state, where the knowledge is also acquired as to the purpose intended by all the experiences passed through while on earth.

## CHAPTER IX

### THE HUMAN ORGANISM

**W**HEN we speak of the incarnation of the human spirit in matter, it is necessary to remember that the future spirit, or self, is then in the stage of a nucloid, or life-germ. As its self-consciousness is not then unfolded, it cannot select the parental organism in which it incarnates. This is done for it by the power transmitted from its mediate source, through the life current that ever flows to it from that source, holding it in unity. As the nucloid is in life of the central degree, matter constitutes no obstruction to it. It interpenetrates the organism to which it is directed.

As its self-consciousness is not yet unfolded, it knows nothing of what it went through in the stages of its descent. That knowledge only comes when it returns to the centre whence it emanated. It can then look back from the centre to the circumference and can see the whole of both its descending and re-ascending circuits.

As the self-consciousness of the nucloid is not unfolded when it comes to the earth, it is self-evident that it cannot build up its own embryo, nor its body. The true architect is the same who built the external universe, using Angels as artificers. It is these artificers who were our Angelic parents, and who can project their conscious-

ness along the life current connecting their offspring with them, whose consciousness is active and supplies the want of self-consciousness in the germ undergoing gestation in human parentage. It is these inner operators who attract the necessary atoms of matter and build up the embryo and the organism, by action exerted through the nucloid.

Every part of the organism re-presents, in strict conformity, the variety of life principles present in the inflowing life current, which builds up the organism by continuous action.

The organism thus becomes composed of organs distinct from each other, each with a specific function and yielding its quota for the sustenance of the one living organism. In this manner each unit becomes a representative of the greater Archetypal-Self, or Solar-Self, in whom the exemplar of our organs exist as distinct principles or provinces, or hierarchies of self-conscious Angels, comprised in the unity of the Solar-Self. But while we are built on that model, our organism is made up of units of life in a non self-conscious stage, so there is no reciprocal interchange, or associative sharing of consciousness between our organs, as there is between their prototypal self-conscious principles in the Solar-Self. So we are but a poor replica of that Archetype. For the consciousness of our organism to resemble that of its Archetype, every atom of life constituting our organs would have to be a self-conscious unit, and each organ would have to share reciprocally in the consciousness of all the other organs. Whereas, the only self-conscious principle within us pertains to our central nucloid, the spiritual radiance

of which interpenetrates the organism and uses it for its own expression. Nevertheless, under the guiding influence of the spiritual radiance of the nucloid within, these organs act collectively, in such wise as to maintain the integrity of the organism. It is only in disease that they act imperfectly, when all the others have to share, more or less, in the effects of the imperfect functioning of one of their number.

The above Archetypal model of organic functioning might advantageously be copied as an exemplar, in the institution of our social organism.

It has been ordained that the human form, as a microcosm, shall contain within itself every element of the life principles which exist in the kingdoms below its own. Therefore humanised material atoms are attracted by action exerted by the operators, through its nucloid, to clothe it with an external structure partaking of the animal, vegetable and mineral life principles. It thus includes the life qualities of the three kingdoms external to itself.

In speaking of "humanised atoms," we refer to atoms from the lower kingdoms which have already been integrated previously in human forms. Later, the human form draws to itself material from the animal and vegetable kingdoms directly, in the form of food. Some of these atoms are saturated with the life principle of animal forms in which they previously formed a part. These qualities react upon the indwelling self within, and thus constitute a factor that has to be reckoned with. Every such atom comprised in man's outer form imparts to man somewhat of the characteristics it has absorbed from the previous forms in which it lived. But

under the action of the same law (previously referred to), these atoms subsequently attract and bear the impress of the qualities of the new personality who uses them. Thus they become, to some extent, impregnated with the human principle, and evolve in their stage or condition.

It will be seen from this that human beings, unconsciously to themselves, are used by the Infinite-Self to contribute to and participate in the evolution of that portion of His Life in which consciousness of self is not yet unfolded. This law of evolution by interaction will be referred to later.

Our organisms are consequently built up of atoms of life which have ascended through mineral, vegetable and animal forms, and thus constitute a synthesis built up by appropriating the life principle or spirit essences supplied by life coming from living forms in the lower kingdoms. Man thus comprises, in his outer form, the life principles of the other organic forms below and external to himself that inhabit the earth, of which he is the crown and head.

To make this clear it must be explained that man's organism is developed, not by drawing vitality from the lower kingdoms, but by appropriating the life principles and power supplied by those forms which the outer organism feeds upon, and which is utilised for sustaining and building up the external body. It is the internal essences of the life of the animal and vegetable quota supplied, that are appropriated and utilised in its outer form, by the internal power of the Ego, or self, radiated through it from the nucleoid, which itself remains discrete from that lower field.

\* It is by virtue of the passage of the blood through the heart that the specific life quality of the nucloid, or of the distinct source in the Solar-Self from which it emanated,\* is circulated through all the parts of the organism, by the blood, which enters the heart in a certain state, but is given out again in a diverse state, and the quality thus bestowed, in its passage through the heart, is imparted to all the atoms in the organism, which are thus raised in their quality, or humanised.

*It is to be noticed that there is an analogy in process here, with the action of the Central Fount of Life itself, which attracts the units of life from the ocean of diffuse life in space and propels them outwards again, raising them in state by imparting some of its qualities to them during their passage through that great centre. This analogy in process might lead us to deduce that that great Central Fount of Life might be conceived of as the prototypal, essential principle, in the nature of the Supreme, prior to creation, to which our hearts correspond in the outer domain of physical manifestation in finitude.*

The radiation from the central nucloid within us remains discrete to the lower field of the atoms of life coming from the lower kingdoms within our forms, but which acts upon them nevertheless, even as the spiritual centre of our solar system remains discrete to the finite-selves on the earth and the planets, which correspond to the organs of the physical body of that spiritual solar-centre, which radiates its life rays through its system, in an analogous but precedential process.

One of the consequences of the integrating into our organisms, of previously humanised atoms of life, is

that it gives rise to theories of re-incarnation. Some of such atoms have been so heavily surcharged with the life qualities of the previous personallty in whose form they lived, that these qualities reappear in the new form in which they subsequently become units, which thus manifests more or less of the qualities of such prior form. This gives rise to fallacious conceptions of previous personal existence on the earth.

The only truth in the re-incarnation theory pertains to the life history of atoms of matter, which, as we have shown, accomplish their evolution by repeated, consecutive incarnations in different living forms, beginning in mineral forms and passing through vegetable forms and then in animal forms and thence to the outer forms of man. They then ascend into inner planes of being and pass into the outer forms of spirits in the consecutive intermediate states of being, as already stated, till they reach the central state. So both re-incarnation and metempsychosis are true as regards the evolution of atoms of life in matter, but they have no bearing on the becoming of finite-selves, who descend from Divine realms to incarnate here in order to unfold their self-consciousness, by taking up external relations. That purpose achieved, they re-ascend inwards, through the intermediate states, to the central source whence they came.

The cause of the confusion in this matter, which originated in the Orient, is that the originators of these theories were apparently not cognisant of the duality of the One Infinite Life. They do not distinguish between the self-conscious life of the Infinite-Self (from which finite-selves are differentiated, to descend into



incarnation, to develop their selfhood) and the life in which self-consciousness has not unfolded, which is condensed into matter and used for the outer forms of those finite-selves. Also to constitute their cosmic field of experience.

Another feature of the life of the organism is that it is continually throwing off particles of its life, in the form of perspiration and other exudations, and in invisible atoms. These atoms become surcharged with the specific qualities of the self in whose body they lived. It is these invisible atoms that we have spoken of as "humanised atoms." Though invisible to us, they are not so to the spirit operators who build up the organisms for descending spirit germs, or finite-selves, and become appropriated by them in their work of building up the embryos and organisms of spirit germs descending into incarnation here.

Some of these atoms are transmuted and ascend, however, to inner planes, as already stated, and are used there for a similar purpose, to build up the outer forms of spirits living in those states of being.

Another branch of this subject must also be referred to here. Within the physical body, a form in inner degree of life substance, pertaining to the world-soul, is simultaneously built up, which for distinction may be termed a psychic form. This form is sometimes exteriorised or projected temporarily during earth life, and is then called a "double" or a "phantasm of the living." In such cases it remains connected with the body by a magnetic life line, by which it returns to the body. It is only visible to clairvoyant perception. There are fairly numerous records of the appearance of such forms

It is this form which leaves the body at the death of the latter. The connecting life line is then severed and it returns no more. It then finds itself in the first after-death state, which we term the "inner earth plane." It remains in that state for varying periods and then disintegrates. A new form is then built up for the self within, in higher degree, by action exerted from higher states, through the nucloid of that form, as previously stated.

The physical form left behind on the outer earth at death, when the psychic form withdrew from it, disintegrates, and the life of the atoms thereof return to the world-soul, whence they came originally. But their having lived in a human body has contributed to their evolution. Thus they contribute to the evolution of the world-soul.

It may be mentioned here that some schools have taught that the food we take can alter and improve the quality of the self within us, and consequently advocate abstention from animal food. But that is a fallacy. As well advocate that external clothing alters the form of the body within it. The external or lower cannot control the internal or higher. Besides, it is one of the functions imposed upon man in the process of the Supreme, to assist in the evolution of the atoms of matter in this manner. Instead of trying to escape from the consequences of that process, we may be proud to co-operate in it.

It will be seen from the above that man forms the connecting link between the lower forms of life external to himself, but whose life qualities are comprised within his form, and the higher spirit forms in states internal

to his own. Man stands midway between the God and the animal. In man there are the life principles of the animal, the man, the Angel, and the God, combined in one structural form. Man may therefore be termed the central miracle of the universe.

## CHAPTER X

### COMPRISED IN MAN ARE FOUR DEGREES OF LIFE AND OF CONSCIOUSNESS

WE have seen in the last chapter that there are four degrees of life comprised in man. As life carries consciousness inherently, and as the degree of consciousness is always correlate to that of the life itself, it follows that there are also four degrees of consciousness present within him, though his personal consciousness, in which man's daily experience occurs while on earth, knows it not.

At first sight it may appear perplexing to be told that we comprise several degrees of life and of consciousness in our present forms, and may suggest a possibility of conflict between the powers pertaining to these several degrees. But the spiritual law already referred to, under which the inner or higher ever governs and controls the outer or lower degrees, while the outer or lower degrees cannot penetrate or control the higher, prevents any disorder.

Nevertheless, we are faced with the fact that the working of the organism is much more complex than has yet been recognised either in physiology, or biology, or psychology. Indeed we find that the organism comprises intermediate degrees of life, between its central, higher principles and its outer or lower physical

degree, even as we have seen our solar system does, and again even as occurs in the greater universe, and we may recognise that behind all manifestation lies unity of law. We may come to apprehend the validity of the claim that man's microcosmic organism is a little universe in itself, even as we have come to recognise that an atom is a little planetary system, consisting of a central nucleus, surrounded by a distribution of electrons, corresponding to a sun with its planets. We may draw another analogy and say that our spiritual nucloid is to our organism what the spiritual principle of our own sun is to its solar system: the mediator of its life and its governing power.

The inmost central life principle in man is a fraction of the Divine Life, constituting the "immanence of God in man." This is comprised in an envelope of life in Angelic degree, accreted in Angelic parentage, as already described. These two consist in life in supernal degrees. Together they constitute our spiritual nucloid, which is the real, permanent, spiritual element in man, which, with its spiritual effulgent radiance, due to the action of the life current from the Central Fount of Life, ever flowing through it and generating a radio-active field, constitutes the central principle of the inner self of man. This principle remains permanent within the changes that ensue in his outer form, as he progresses inwards from state to state.

But these inner degrees of conscious life, though immanent in man, only unfold direct external relations when man evolves into their correlate cosmic state of being. Till then their relations are mediated through man's personal degree of conscious life, in which he lives

while in this world, and are transformed down to that level in the process.

As these inner degrees transcend the personal degree, they cannot be related by it, though they interpenetrate it. So when they mediate relations through the personal degree (or man's mind) the latter believes it has itself originated the thoughts so entailed, knowing nothing of the prior causal mediation in transcendent degree.

This inmost central principle of the self in man is spiritual or ethereal. So it is invisible to human perception, and its presence cannot be traced in experimental research. Yet that centre, with its spiritual radiance which permeates man's personal consciousness and takes cognisance of his experience on that level, is the ultimate reality of man.

It will be shown later that man's personal mind disintegrates after death, as his body does, and becomes reconstituted in higher degree. So, but for the fact that this inner permanent principle of the self permeates his personal consciousness while here and registers the latter's experiences within itself, the experiences of the personality would be lost. But having registered the experience of the personality (while excluding all evil, which cannot enter that higher spiritual principle), it carries them on from the time order, into the higher states of being, beyond the portal of death.

Man's personal consciousness cannot ingress into that inner, higher domain within himself, no more than it can cognise the equivalent level in cosmic being. It is for that reason that man knows nothing of this inner, higher portion of his own inner being, nor of its equivalent level in our solar system.

• We have shown that these two inner principles of man's finite-self constitute the permanent element thereof. The other two degrees of his life belong to his *outer, temporal and mutable portion of his self, or to the outer form built up by higher powers for his self to use, to enter into relation with this outer world.* Both of these are thrown off again and left behind when the inner self ascends into higher states.

These two outer principles consist in life in the external personal degree, on the one hand, or in the degree of life pertaining to this cosmic state in which we have our being at present, which circulates through man's organism, and, on the other hand, in the non self-conscious life in the form of physical matter, coming from the living forms in the lower kingdoms, which man takes into his outer form as food, and which continues its life in his organism, constituting his animal degree, or his physical body.

We inbreathe this life in the external personal degree into our lungs, from the atmosphere. Absorbed by our blood, it passes through our heart, becoming impregnated with our particular life quality, which it then circulates through our organism, as stated in the last chapter.

It has not been so stated, but possibly our brain and its nervous system may be built up in life in this degree, which would explain why our consciousness, while here, functions in that degree. Evidently the cells of our nerves carry a higher conductibility than do the cells of the physical body proper, the life of which comes from the animal kingdom.

It will be seen from this that what many people

consider in their daily lives to be their real self, is not their true self, as is generally supposed. It is only a temporal outpost of their inner and real self, built up to *relate this inner self to the external world*. It is their inner self which gathers up the experience of the personal life in the time order, to carry it forward into permanent being, beyond the time order.

There remains the fourth principle, or animal degree of life, constituting our physical organism, to deal with. As we pointed out in the last chapter, our body is mainly made up of life coming from the animal and vegetable kingdoms. This life is not self-conscious. It forms part of that component of the Infinite Life in which self-consciousness has not yet unfolded. It is part of that life which was condensed into matter when our solar system was made. It has passed through ages of evolution in the forms of life in the lower kingdoms of nature : minerals, vegetables and then animals. It now evolves further by being incorporated in man's outer form. It is consequently distinct from the finite-self that incorporates it, and stands to that self which descended from Angelic birth, as not-self. This distinction is of primary importance, and shows that man's body is not part of his real self, but is only a temporary vehicle of his self, while in this outer world.

From these lower kingdoms, that life brings with it qualities it has absorbed while living in the forms pertaining thereto, notably from the most recent forms it has lived in, or animals. These qualities react within man. This is a factor which has not yet been recognised in psychology. This animal degree of life within our bodies probably contributes to our instincts, to our



passions and to our lower feelings, such as anger, jealousy, cruelty, etc.

Normally, this degree of life lies below the level of our self-consciousness in the degree of the external personality. Consequently it is sub-conscious or subliminal. When latent it will be below the threshold of the normal self-consciousness, till its reactions are permitted to enter the consciousness of the self, thus contributing to its experience. When impulses emerge from that lower domain, if they are not repressed and dominated, but are allowed to determine and characterise actions, their content then enter into the self-consciousness of the personal self. So man should be on the alert to prevent this from occurring.

Such impulses, however, which are not allowed to rise into the self, pertain only to the subconsciousness, and as the life giving rise to them remains with the body and is not taken away with it by the self when it leaves the body to enter into higher states, that life returns to the world-soul, whence it came. So this is a saving clause for poor humanity. It explains how much that we describe as evil is left behind here, and is not carried forward after death into the inner world by the personality, when it leaves the body.

But in many primitive types of mankind, and among the so-called degenerate types in civilised nations, the impulses coming from this lower domain within them are sometimes apparently stronger than the volitional power of such men of putting on the brake, and action occurs without control, before the judgment has been appealed to, or applied. Moral responsibility rests on the freedom to select between two courses of action, and it

must be very difficult for an onlooker to determine what amount of freedom and consequent responsibility exists in the above conditions, which must vary according to the individual make-up, and which cannot be estimated from without.

*The power of putting on the brake above referred to, pertains apparently to the consciousness and will of the self in the degree of the external personality, who may (or may not) inhibit the impulse coming from that lower domain within himself, and prevent it entailing action.*

To speak of these lower principles as a subconscious self, as some people do, is a misnomer, as normally this field is below the threshold of the self. The life constituting this subconscious field in man is some of that part of the Infinite Life in which self-consciousness is not yet unfolded, and which has evolved through the lower kingdoms of nature, before entering man's body. So that domain pertains to the not-self. To speak of a subconscious self is therefore a stultification. Nor is this domain unconscious. Consequently it can only be termed subconscious, but not self.

The question as to what constitutes the sub-consciousness in man is still in a nebulous condition. Some modern psychologists claim that all our experiences from early childhood, prior to which there are only sensations, feeling and instinct, are registered in the mind of the child, and that these unconscious memories emerge later into his self and determine it. In fact, to some of these writers, subconsciousness is a storehouse of submerged memories, of repressed wishes and impressions of a distant past, that are normally inaccessible to the self-consciousness. These well up and determine

the personality in certain negative states. But we venture to present to their notice and research this supplementary subconscious field of origin of our lower impulses, feelings and passions, and of instinct, lying when latent below the threshold of the self, and which has not yet been analysed.

On the other hand, some investigators into this domain have been inclined to consider the subconsciousness as a reservoir of higher powers than our normal consciousness gives current expression to, and from which some of its contents emerge at times, into our normal self-consciousness. It will be seen that in this exposition the inner-self occupies just such a position and function. But the inner self is constituted of life in higher degree of conscious life than our personal self is, and it is assuredly more in accord with order to assume that higher thoughts may emerge from a life principle in higher degree than the personality, than from a subordinate one.

We mentioned that the personal consciousness may repress some of the lower impulses which emerge from the animal principle in man. Likewise, but in prece-dential order, the inner spiritual principle of the self in man rejects, or refuses to allow, some of the experiences of the external personality, as in drunkenness and in crime, to enter its domain. It does this by indrawing its radiation from the personal mind, as it does nightly during sleep, when the impressions registered in the personal degree of the self, being liberated from the control of the inner self, run riot in dreams. In such conditions, the evil then pertains to the external personal degree of the self solely, and has to be rectified in the

first after-death state, when the personality gets there, ere it can pass on into the spiritual states beyond, into which no evil can enter.

Thus it will be seen that the inner spiritual self, while immanent in man, never participates in any evil, though its external personality may do so. This explanation that evil has to be sloughed off and left behind in the first after-death state, by the personality, prior to entering into the "inner personal state," in our spiritual becoming, brings a prospect replete with hope to poor faulty human beings.

Our real spiritual, inner self remains unknown to us while living here in the external personal degree of life, because it consists of life in the central transcendent degree, and remains discrete, while immanent. It ever recedes before the regarding mind of the personality, to which it remains inaccessible. Yet we know its admonitions in what we call our conscience, that "stern daughter of the voice of God" that warns us against anything unworthy, ignoble or selfish. We know its promptings to strive to live up to our highest ideals. We feel it in the power exerted through us that makes for rectitude and righteousness. We can recognise its voice in our impulses towards pity, charity, tolerance, mercy, forgiveness and kindness to others. We experience its inspirations of courage and fortitude in time of trials. Such is the voice of our real self, a fraction of the Divine Life immanent within us, imparted to us in Angelic parentage, and through which the life process of the Infinite-Self ever flows, holding us in His Unity. That self ever seeks to guide us towards all that is noble, but to whose voice we mostly fail to listen while labouring

in the struggle for existence, in this world of fallacious appearances and conflicting opposites. That is our real permanent self, the self that survives the death of its body here, and the re-constitution of its outer form in the first after-death state. It then goes forward in the timeless states into endless progression, leaving behind it its present external personality and becoming endowed with an outer form in higher degree of life, in each *successive state into which it is transferred*, but carrying with it *all its experience that is worthy of being retained*.

## CHAPTER XI

### THE EVOLUTION OF ANIMALS IS CONDITIONED BY MAN

**P**RIOR to the advent of man upon the earth, the current of life from the Central Fount flowed to the operators in the central state of this solar system and from them to their field of action here, when they were preparing living animal vehicles here in which their offspring could incarnate, in order to unfold their inherent self-consciousness. But when that work had been accomplished by them, as already described, and man appeared for the first time on the earth, having a nuclloid of self-conscious life immanent within him, coming from Angelic birth, he by that fact became a further, additional relay-link in the chain of mediation of this life current, between its centre of origin and its circumferential field of action on this earth.

The life current then flowed to and through these primitive human beings, unconsciously to themselves, to the living forms in the lower kingdoms, which had been previously prepared, prior to the advent of man, by the directivity of transcendent operators, who had propelled their life-thoughts from their inner states to the earth. These living thoughts reacting in the world-soul, produced the necessary series of evolutionary forms for the purpose, and prepared the field for the advent of man.

But by the life current now flowing through man to the animal forms, thence to the vegetable forms and thence to the mineral forms, all these lower kingdoms passed henceforth "under his dominion." This process still, and for ever will, continue in action.

But that life current did not, and does not, induce *self-conscious reactions* in any form of life below man. Its reactions on the *self-conscious level* stops in man, though it continues its flux outwards, through animals, vegetables to minerals.

This is because no form of life below man possesses the life principle imparted to man in Angelic birth, the reaction of which to the inflowing life current produces self-consciousness.

The life of animals forms part of the Infinite Life, but of that part in which its consciousness of self has not yet been developed. Animal forms are integrated from the life of the world-soul, by the reaction therein of the living-thoughts of Angelic operators, as already stated. These thoughts thus assume living forms, but are not endowed with the principle of self-consciousness. The world-soul from which their life is integrated was itself concentrated by the artificers of the Supreme, from the diffuse life in solution occupying space, in the units of which the consciousness of self is not yet unfolded. So the life of the world-soul, integrated in animal forms, carries consciousness, but not self-consciousness.

Animals have no prior existence before being integrated on earth, as described. Whereas man exists as a germic unit of life in central degree, from the period when that unit was differentiated in Angelic birth, from the life current of the Supreme, in the central state of

our solar system. That life germ then descended through the intermediate states of being, to incarnation on earth in physical forms prepared for that purpose, as already described.

Neither do animals continue to exist as such when their life on earth is finished. Their life then returns to the world-soul, whence it had been integrated. Whereas man's self-conscious life principle ascends into higher states of being when his body dies. So man is immortal, while animals are not. Man's self descends from supernal states to earth and re-ascends to those states when his life on earth is finished. Whereas the life of animals comes from the earth and returns thereto when they die.

Man is a unit of self-conscious life, while animals consist of life in which self-consciousness is not yet unfolded. So man must trace his descent from the Angels above, and not from the animals below.

Some interesting information emerges in this connection, of which we have had no conception. By the fact that man became a relay-link in the living life-chain, as above described, and that the life current flows through him to the kingdoms below him, his qualities thereby become represented in those kingdoms, in the living forms therein, which thereby reflect his qualities. This is in accordance with the law previously mentioned, that the life current takes on, or absorbs, the qualities of the links through which it flows, and carries them on to the next recipient, through whom these qualities become manifested (but in accord with the laws governing that kingdom). So we see our qualities re-presented in the lower kingdoms around us. Consequently, man's progressive states and qualities determine those of the



forms of life in the kingdoms below his own. Man's evolution in this wise is the determining factor in the evolution of the life in the kingdoms below his own. Therefore, as man evolves himself, the more ferocious animals will become extinct and be replaced by higher forms of life, as has already occurred within the knowledge of man.

This is a far-reaching law of which, so far, we have had no knowledge, as we have had no conception of the *existence of this mighty current of life, flowing from the centre of the universe, to its circumference, through every animated form, nor of its determining process.*

There is a further field in which this law of external representation of our inner qualities operates by the action of the efflux from us of this inflowing flux of life, and thereby conditions our surroundings. Its action here is barely traceable in individual cases, as the tracing of this efflux from us transcends our perception. But in its collective action, its conditioning influence is indisputable in some fields. Its action in inner ethereal states of being is far more potent and will be referred to later. But even in this world, our surroundings are largely the representation in external form of the states and qualities of the collective whole who form and inhabit them. This is true not only with regard to the buildings and other mighty works of human beings, but it applies also to the world-soul, or to the kingdom of nature, to which this life current descends through man. Consequently it conditions our surroundings in nature, as well as in the field of applied human intelligence. This law applies to every inner sphere of self-conscious life, in which there is always a kingdom of nature, but in

higher degrees of life-substance, which are more sensitive to the influence of radiated thought and life qualities of their inhabitants, and reflect these in objective representation. So in those higher states the action of this law is more apparent.

## CHAPTER XII

### THE RETURN CIRCUIT OF THE LIFE CURRENT

**W**E have traced the descent of the life current from its Central Fount through living finite self-conscious relay-selves, in the various states of being in the universe to this solar system, and there continuing its flux through relay-selves in the several intermediate states of being, to man, from whom it flows unconsciously to himself, to animals, then to vegetables, and thence to minerals. There it stops and its re-ascent inwards or return circuit begins.

We have stated that in its outflow from the Central Fount and in its inflow to the earth, it is electric or positive. On reaching the earth it acts as electricity does in the soft iron core of a dynamo, or of an electric coil. It generates magnetism. The life force acting upon the positive pole of the earth, is reacted by the negative pole, and this dual action and counter action generates magnetism in the earth. Thus the descent of the life power from above, received and reacted and given forth from below, produces magnetism, or magnetic life, that energises the living forms which to outward appearance are the products of the earth.

It is by the action and counter action of these dual forces, *which are the two poles of the same life force*, that all forms of life and the scenery which form the

surroundings of man on earth are produced. These dual forces are to the physical universe, what the two sexes are to each other, as the apparent cause of the production of human, animal, vegetable and even mineral forms.

In its descending electric current, this life force acts as their central principle, in determining the forms produced. But having generated its negative receptive co-ordinate, or magnetism, in the earth, this life in its magnetic form then becomes incorporated in the outer portion of the living forms produced.

It is in this stage that life begins its return circuit, or its ascent inwards, as described in Chapter IV. It then ascends from mineral to vegetable, again to animal, and is then taken in the form of food, into the outer form of man. From thence it ascends to the outer forms of spirit-selves in the inner states of being, till it reaches the central state, being transmuted in degree in every change of state, yet ever being integrated in the outer forms of such beings.

It will be remembered that the life current is transformed down in degree in every stage in its descent, when passing through finite self-conscious relay-selves, forming the links in the life-chain between the several intermediate states of being existing between the central state and this outer earth.

Similarly, in its return circuit inwards, or in its reascent from the outer earth to the centre, this life is transformed up in degree, or is transmuted, in each stage in its ascent. Living finite-selves are again used as the transforming relays.

Thus it will be seen that there is a permanent dual flux of life, flowing in an efferent and afferent circula-

tion, through all finite-selves, in all the several states of being in our solar system. The one flowing down or from the centre outwards to the circumference, and the other being the return or ascending current, flowing from the circumference back to the centre.

It may be well to emphasise here that the descending life current from the Central Fount, carrying determinations from above, always flows through the central principle of the selves it determines. Whereas, the return circuit of life ascending from the earth, flows through the outer forms of these selves. This because the descending current comes from central states, while the ascending current comes from circumferential states, which distinction is re-presented in its process through finite-selves.

Consequently, all finite-selves in the several intermediate and in this circumferential state are held connected from the central state, in One transcendent Unity. All finite-selves are used by the Supreme as relay-links in His interminable life process, which illustrates their mutual interdependence in the One Great Integral Unity of the Infinite-Self.

This also shows what an important function is delegated by the Supreme to His finite-selves, in the outworking of the process of His Life.

In Part III we deal with the pulsating action of the Central Fount, which ever attracts or draws the diffuse life occupying space, and then propels it outwards in a current, after imparting its qualities to that life as it passes through that central source. This action can best be grasped by the illustration of the action of that transcendent principle, as reflected in the lower field of

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microcosmic life in the human heart. It is the attracting and propelling action of that transcendent centre that gives rise to the great current of life from the Central Fount, that flows outwards through the universe, as here referred to, as also to its return circuit, in an efferent and afferent circulation. Thus does the life process of the Infinite-Self flow through all His finite-selves and hold them all in His Supreme Unity, while determining them, even as our finite heart and head repeat a corresponding process in the lower domain of segmented finite microcosmic being, mediating life to every cell in their organism, and ever determining them.

In Part III we show that the Infinite Life is a duality, comprising both life in which self-consciousness has been unfolded in its units, who consequently have evolved into finite-selves, and also life in which the consciousness of self has not yet been unfolded in its units. The self-consciousness permeating and comprising the latter domain, while transcending it, is that of the Infinite-Self.

These dual components of the One Infinite Life are represented respectively in the process of cosmic becoming, by the current of life flowing from the Central Fount, carrying self-conscious determinations, on the one hand, and by the boundless ocean of diffuse life in space, on the other.

This chapter deals specially with the evolution of the units of life whose self-consciousness is not yet unfolded. The evolution of finite-selves is dealt with in Part II.

It will be seen that the whole of that process has been so ordained by the Infinite-Self that it is by the interaction, in mutual service, of these dual components of

the One Infinite Life, that the evolution of both these principles is accomplished.

The life in which its self-consciousness has not yet been unfolded is used to serve in the becoming of the units of His self-conscious life, or finite-selves. It is from this life that the cosmos is concentrated, to supply the necessary field in which finite-selves may acquire the necessary experience to unfold their self-consciousness. It is used to build up the so-called forms of nature and our environment. It even serves also to build up the organisms of the finite-selves, and subsequently, when transmuted, their outer forms in the inner spiritual states into which they evolve.

This life goes through a process of involution and evolution which occupies incalculable ages of time, during which it is used to serve in the becoming of finite-selves.

The stage then comes when its units enter upon their return circuit, and re-ascend into higher states, which process has been described. They then receive their compensation, from the finite-selves they have served, by the latter furnishing, for their use, the field in which their transmutation into higher degrees occurs. This is accomplished when they become incorporated in the organisms of finite-selves, thereby absorbing some of their qualities, and thus becoming more and more humanised. Thus those who have gone before, have to serve by assisting those who follow after. Both gain mutually in the process.

When these units of life in their return circuit, which have been contributing to the outer forms of ascending finite-selves, in the intermediate states of being in our

solar system, return to the central state, their self-consciousness is not yet unfolded. They are then attracted by the Central Fount and become impregnated with some of its qualities, while passing through that centre. They are thereby prepared to form part of a nucloid of life. In this condition they are propelled out from the Central Fount, comprised in its current of life, to the central spiritual state of our solar system. There they pass through an Angelic parentage and are differentiated and outbirthed as germic selves. They then descend through the intermediate states to incarnation on earth, in a human body, and thus unfold their inherent self-consciousness into functioning. This process, including segmentation, has already been described.



## CHAPTER XIII

### THE INTEGRAL UNITY AND INTERDEPENDENCE OF ALL FINITE-SELVES IN OUR SOLAR SYSTEM

**W**E showed in the last chapter that the life current flowing from the fountain-head and Eternal Source of all being in this solar system, flows through all the units of life in that system, holding them all in one integral unity, from that transcendent centre, through their own finite centres. Further, as it flows from the centre of our solar system to its circumference, passing through all finite-selves in the intermediate states, it holds all these in its One Integral Unity.

The spiritual law previously referred to, that the life current, in flowing through living forms, absorbs some of their qualities and conveys and imparts these to the next living link in the life-chain through which it flows, comes into action here. Under the action of that law, each subordinate plane of being receives higher qualities from the one within it, or above it, and thus becomes determined by the higher one, and reflects it on a lower level. Consequently the progress of the selves in each subordinate plane is dependent on that of the selves in the state above their own. Consequently the whole is interlinked and interdependent. This constitutes an entirely novel view of the universe to man.

Further, another law acts in this domain. The life

current ever flows from parent to offspring, though apparently separated in space. We have pointed out that the Solar-Self is a complex integral unity, comprising many provinces (represented in lower mode by the functions of the various organs in our integral organisms). All the mighty beings in all these provinces have offspring passing through the several intermediate states of life, in their becoming, as well as on earth. The life current descends from our Angelic parents in the central state, passing through their offspring in the intermediate states, who are in their *ascending* circuit, with unfolded self-consciousness, till it reaches us on the outer earth. So we remain connected with our respective distinct sources in the One integral Unity, by a life current flowing from our respective solar parents, through a chain of self-conscious links or selves, belonging to the same special source as ourselves, and occupying the several intermediate states or planes of being. In this way the specific quality of our particular source is maintained.

But while our progress depends on theirs, under the above law, their progress is conditioned by ours. They cannot advance until we have done so. Through them we remain ever connected with the Omnipotent One, who is ever transmitting His life current to us through them and thus determines our becoming. But this law discloses a collective responsibility for individual states. Or, in other words, individual states react upon and condition that of the whole collectively.

So the whole solar system must be regarded as One integral Unity, in which every unit is held in unity from its central state, through their own internal centres, and

are dependent on the progress of every other unit, as much so as is the case with regard to the cells in the human organism, which is a little universe in itself, in which the same law works in a lower plane of being, in a subordinate order.

This also shows that not only is a fraction of the life of the Supreme present within us all, as our finite-self, but we are not cut off from Deity and propelled into an external world and abandoned there to struggle as best we may, having to take the penalties of the shortcomings implanted in us, as is often supposed. Though human experience often bears this appearance, we are nevertheless continually watched over and guarded into ultimate safe-keeping. We are really held in permanent connection with our source within and are in permanent recipience of a mediated flux of life from that central source (as the cells in our organism are, from their finite centre), flowing into our central degree of life within us, and ever determining our becoming.

These teachings show that the progress of each unit is dependent on that of all the other units, as is again illustrated by the action of the same law in the lower domain of the human organism, in which every cell is dependent on the orderly functioning of every other cell in that finite unity. So in spite of appearances to the contrary, in this phenomenal world, as estimated by the limited faculties of the personal degree of consciousness, there can be no favouritism, nor any infraction of immutable and unalterable law.

Some readers may object, at first view, to the determinism entailed by the inevitable subordination involved in the relations of its finite-units to the integral unity

*in which they are comprised. But it must be remembered that as we are self-conscious participants and not mere automatons, we may find our satisfaction in the recognition of that inner relation, uniting us with that exalted source, with which we thus become identified.*

The dissatisfaction that may emerge can only pertain to the external degree of personal consciousness, that may prefer to seek the self-inflation of its own finitude, forgetting that the personal degree only pertains to the temporal world of fallacious appearances. The personality is allowed to claim that independence, until it can realise its dependence on the Reality within it.

But it must be a mighty consolation and comfort to realise that we really are finite fractions of the life of immortal Deity. That we are living out His Life, under His permanent guidance, thus enabling us to rely with implicit confidence on the Supreme Wisdom, Love and Power that direct the course of our paths, knowing the purpose and the end to be achieved by our individual lives, while we only know the present stage of the process and know not what the end being accomplished thereby will be, nor its relation to the rest of the unity. Under such conditions, however dark the present appearances may be, the end must infallibly result in our permanent good. Such knowledge will enable us to bear the trials imposed upon us by the Supreme, for the unfolding of our self-consciousness, with a fortitude that would be impossible when left staggering and blundering in an incomprehensible world of conflicting forces, when relying solely on our own limited faculties and judgment.

Whereas this exposition tells us that not only is a fraction of the Divine Life actually present within us,

so that we are actually part of His Life Itself, but our Angelic parents, whose offspring we are, under the laws of the Supreme, hold us ever in permanent connection with themselves, and thereby through them with the Omnipotent One Himself. Though we cannot reach up and gain access to and commune with the fraction of His life that is immanent within us, because that life is in transcendent degree to that of the present personal degree of conscious life in which we now live, yet we are told that ultimately we shall become consciously at-one with that life. Meanwhile, we know that His life is present within us and is living through us, so He is not external to us, but knows our life, though we cannot know Him. Nevertheless, when we remember that we are fractions of Himself, we can repose unquestioning assurance in His guidance and repeat with Him who has gone before : " Thy will, not mine, be done."

There is another aspect of the interdependence of all unit-selves on each other, which should be mentioned here. As already indicated, we are all offspring of the Angels in the various provinces of the Solar-Self. Consequently humanity, taken collectively, represents that supernal prototype in a subordinate mode. In the Solar-Self the degree of conscious life is associative and reciprocal. So though there are a variety of provinces and of specific functions, yet all the units share in each others experiences and knowledge. Therefore their variety of functions does not entail inequality. Whereas here, our consciousness is limited to our own personal experience. And as our functions vary, this entails apparent inequality, accompanied by apparently independent personal lives.

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Yet if we could view the life of humanity as a whole, from the level of the Reality underlying appearances, we would realise that human beings are as closely connected and inter-related and interlinked, as are the cells constituting the variety of organs, with their respective functions, in the human organism.

Humanity is beginning to realise this underlying principle of unity in a vague manner. We speak of the "body politic" and of the "social organism." Since the war we speak of the interdependence of nations and of the brotherhood of man. But we have not yet realised that this interdependence of units in a transcendent unity is one of the fundamental laws of being.

The moral of this chapter is that we share in an under-lying, collective responsibility for individual states. The whole of the links in a life-chain are subject to the conditioning effects of its weakest link.



## **PART II**

### **LIFE IS THE BASIS OF CONSCIOUSNESS**





## CHAPTER XIV

### THE REALITY WITHIN APPEARANCES

**T**O many people the real is the tangible or material world. In this system such objects are stated to be appearances or phenomena merely, produced by the invisible life within them, which is their reality and cause, and of which they are the manifested effects. This is not so only with regard to living forms, but also with regard to all forms of inorganic matter. All are constituted of the One Life in different degrees or states of becoming, and all are ever changing in their state, in accordance with the invisible action exerted upon them from within, by the Supreme Intelligence, by His Life process flowing through them. Consequently the Real is the invisible cause within the external appearances constituting our environment. And that Reality is the One Infinite Life of the Omnipotent One, whose Wisdom, acting through that Life, determines the forms in which it manifests itself.

We would have no knowledge of the world external to us unless we were self-conscious. It is the perceptions within us of the world external to us that we know, and not the reality within these things, or objects, as we have just seen. So it is not the reality within the external world that we know, but it is the appearances presented to our consciousness by its reactions from

those external appearances, and which we call perceptions, that we know.

In other words, without consciousness within us, there would be no external world for us, and that consciousness is an attribute of life. Without life there is no consciousness. So it is Life that is the ultimate Reality, both within us and in the objects external to us.

*The appearances presented to the knower, or self, within man, by his perceptions of the life external to him in the forms of the objects in his environment, are conditioned by the degree of conscious life in which he is constituted and in which his relating mechanism is constituted. Each degree of conscious life carries inherently distinct correlate degrees of consciousness. The degree in which man has his present life, is the most external and therefore carries the most limited or undeveloped mode of perception and of consciousness.*

Thus, for the sake of illustration, if several finite-selves whose forms were each constituted in different degrees of conscious life, were contemplating the same external objects, the appearances presented to them of these objects would differ in each case.

Yet none of the observers would or could see the "thing in itself," or the reality within these objects, or the life of which they would be manifestations, as Life in *Itself* transcends all finite cognition.

So from that point of view man lives in a world of appearances, which we call phenomena. Yet the fundamental, invisible basis present in all such objects is itself Reality, or the One all-pervading, invisible

and unknowable Life of the Infinite One, of which<sup>o</sup> man can only perceive the superficies of its manifestations.

But for the time being, however, as man can only form a judgment of anything external to himself by his present limited powers of perception, and cannot know the underlying Reality within such objects, no more than he can know the Reality immanent within himself, he is justified in accepting the appearances and *phenomena of nature as being as real and actual as himself.*

The "knower" within man who knows man's perceptions, is his finite-self, who is a fraction of the life of the Infinite-Self, acting in finitude. But man's perceptions are conditioned by the degree of conscious life in which his perceptive mechanism (brain and nerves) is built up. So it must be realised that man's process of knowing the objects external to him comprises dual factors : the self or knower, on the one hand, and his relating mechanism which mediates perceptions of the objects known to the knower, on the other hand. The knower or self is the inmost principle within man and is a fraction of the life of the Infinite Knower, while man's relating mechanism, or sense apparatus, is relatively outer and is constituted in life in lower degree than the inner self, and thus conditions perception.

The external objects known are called "not-self," because they are distinct from the inner self which knows them. But we have pointed out that man does not know the reality within these objects. He only knows their superficies, as perceived by his sense apparatus. The objects thus known are called phenomena, to

distinguish them from the invisible reality, or life within them.

While the " knower " within man, being a fraction of the ultimate Reality, never changes in all the respective *states of being* through which he is transferred in his becoming, his perceptive apparatus is changed in every state of being into which he is transferred. It becomes re-constituted in a higher degree of conscious life in each such change. The appearances presented to the knower within man by his perceptions, then alter concomitantly. Man then knows an inner aspect of the universe external to him, than he knew while here. Yet while the whole appearance of everything alters to him, the Reality Itself constituting the universe does not alter. This information will constitute a new aspect of things to many men.

The current systems of philosophic thought, so far as the writer knows them, are built up on the assumption that man's present self-consciousness, being a fraction of the universal consciousness, represents the eternal mode of self-consciousness. But we now learn that man's present degree of self-consciousness is but a rudimental mode and is the most external and restricted degree in which self-consciousness functions, limited as it is to man's personal experiences, through a conditioning and circumscribing mechanism of perception.

We are told that the functioning of self-consciousness becomes intensified in each stage of our transfers inwards into inner states of being, and that its field of perception expands concomitantly. Indeed, we are told that in the central state of this solar system, it is no longer limited

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to our own experiences, but we come to share reciprocally in the consciousness of every other unified dual-self in that integral unity, in which we enter as integral units, and that our perceptive circumference expands to an inconceivable extent.

## CHAPTER XV

### THE UNFOLDING OF CONSCIOUSNESS IN FINITE SELVES IN THEIR DESCENDING CIRCUIT

**M**ANY thinkers have postulated the Universal Consciousness as the precondition and basis of finite-selves, but the present writer knows of no authority who has ventured to define how the Infinite differentiates Itself into finite-selves. Our minds have had to leap the gulf that apparently separates these two aspects of the One Unity, as best they could.

In Chapter VI we have described how finite-units of life emerge from the Infinite Life. As consciousness is inherent in life, it simultaneously gives the solution with regard to the origin of finite-selves and solves what has so far remained a mystery.

Prior to their differentiation the units of the Infinite Life had no consciousness of an "I myself" of their own, distinct from that of the Infinite Intelligence inherent in the Infinite Life, in which they were immersed and comprised. That "I myself" was the sole possession of the Infinite-Self, or Omnipotent One, which confirms the transcendence of the Infinite Self to His own life process.

Differentiation and becoming unfold the consciousness inherent in every unit of the Infinite Life, into

awareness of the possession of a distinct "I myself" apparently of its own.

As fractions of the One Infinite Life, the finite units have no beginning and can have no ending. But when considered from the point of view of their consciousness, there is a beginning and an ending to each state of being through which they ascend, in their becoming, once their self-consciousness has been unfolded in their life on the earth. This because their outer forms, through which their consciousness functions, become re-constituted in different degrees of conscious life, carrying correlate degrees of consciousness.

But their nũcloid of inmost life, pertaining to the knower, or their inner self, remains permanent throughout these changes of their outer forms. So their inmost self, carrying their acquired experiences, continues permanent, within the changes that ensue in its outer form.

It must be remembered that the differentiation above referred to only applies to consciousness and consequently to appearances. The One Life remains undifferentiate in Itself, within the appearance in consciousness of an infinitude of finite-selves apparently separate in space, but who really remain connected in the Unity by an invisible life current.

These finite-selves live in the superficial appearance of separate being, but, though unknown to them, they remain inwardly unsevered from the fundamental Unity. This because the outer degrees of consciousness in which they live can only establish external relations. They cannot establish relations inwardly and trace their



connection with the Unity from which they have emerged.

When the personal mind seeks to do this, it finds the door is barred. The end it pursues ever recedes and remains inaccessible, because the lower cannot ingress into the higher. It is only when we reach the state of Identity, that our finite consciousness realises our underlying at-one-ment with the fundamental Unity.

It will be seen from the above that the whole universe and all it comprises, is really the field of manifestation of the Infinite One, living His Own Life through an infinitude of apparently finite units, to whom He grants the appearance of living lives of their own, until they come to recognise their Oneness with Him, or their at-one-ment.

When the units comprising the elements of a dual-form within them are differentiated, they are unconscious of the change they have undergone. Yet within the nucloids of these life germs is the consciousness that becomes unfolded later into the awareness of an "I myself" apparently of their own, when they are in possession of forms of their own, and thus become insulated peripherally, while in their own centres they are never detached from the One Unity, though they know it not when living in the personal degree of consciousness.

But the self-consciousness of an "I myself" does not commence its distinct appearance when the germ or nucloid of life is first projected from the solar sphere, where it was differentiated, and where their forms are not organised. It is attained by ultimation first in

intermediate planes and then on the external earth. *This descent has been described in Chapter VI.*

When passing from higher to lower planes, the germic selves are not self-conscious of their own life and are ignorant of their power, till ultimated in organised forms of their own on the earth. They have an enjoyment of life that is self-centered and are conscious of their being and of being surrounded by others like themselves. This is more a feeling than a conscious awareness. Having no organised structural form so far, they cannot establish external relations, so their implicit self-consciousness does not function, but they are sentient in themselves. Their forms are substantial but in no wise material. Knowing no evil, they know not good. This fact is of pregnant significance and will be dealt with later. The first glimmerings of consciousness appear in the inner personal plane, but self-consciousness is first experienced in the human form. Prior to insemination in a human form, they had a semi self-consciousness, which unfolds into self-consciousness of a personality in the human organism after birth, by the establishing of external relations.

Within the nucloids was a dual principle, destined to become separated prior to birth on earth. This dual principle when separated develops into two forms of life, one masculine and the other feminine, each with a self-conscious personality of his or her own.

As they were not self-conscious during their descent through the intermediate planes of being, they have no recollection of those stages when outbirthed on earth. It is only when they have reached the central state of identity, that the whole of their circuit of becoming can

be contemplated by them. And it is only when viewing the whole from that altitude of accomplishment, that the respective stages of the process can be appraised, when it is realised that all the stages are equally necessary in the process of the accomplishment.

## CHAPTER XVI

THE UNFOLDING OF CONSCIOUSNESS OF SELF IN THE  
ASCENDING CIRCUIT. CONSCIOUSNESS OF SELF IS  
AN ELECTRO-MAGNETIC EFFECT

**I**T takes many years for the awareness of being self-conscious to awaken in some men. To many the conception of abstract ideas remains impossible, they cannot rise above the concrete. Many others are never tempted to analyse their own thinking process by introspection and to identify their self-consciousness thereby with the universal Consciousness, or with that of the Infinite.

This shows that though we are all self-conscious, the power of insight implicit in our self-consciousness varies much in different men. This arises from the difference in our mediate internal source of origin, which, though an integral unity, is composite. So that we specifically represent distinct principles in that unity, which fact has already been explained.

We know that the atoms of life that constitute our physical organisms are in a continuous state of change. As they are given off, they are replaced by others. But this law applies also, and with logical priority, in the domain of self-consciousness.

Our consciousness of self is due to the presence within us, in our nucloid, of the inmost principle of our finite-self or knower, which is a fraction of the life of the

**Infinite Knower.** This nucloid was differentiated in appearance, as already described, and becomes apparently separated by an immensity in space from its source. But really it remains connected with that source by an invisible life process, or current, that ever flows to it from its source, ever determining its becoming.

Both the nucloid and the life current are of electro-magnetic nature and act on and react to each other, evoking consciousness in man in such reactions. The inflowing life current being positive or electric, is reacted to in our organism and generates magnetic life in man, these being the two poles of the same dual life force, as similarly the life rays radiated from the spiritual spheres of our sun, generate magnetism in a lower order, in the earth, by the reaction of the negative world-soul. Without this action and counter action of the dual elements inherent in the life current, there would be no consciousness of self in man. It is the negative or magnetic life in man that is receptive and reacts to the inflowing positive current, and it is in this reaction that consciousness of self emerges. Without positive and negative action and reaction there would be no self-consciousness in man. So self-consciousness is an electro-magnetic effect, emerging in the reaction of the finite nucloid in inner degree of life, to the action of the inflowing life process of the Infinite Self.

The magnetic life in man is receptive and reacts, and in this reaction consciousness of self emerges in the finite-self. It is by this action and reaction of the active and passive, or positive and negative dual elements in life, that the self in man is made conscious of its presence in a body. The outflowing life current from

the Central Fount of life is electric and bears within it that which develops our intelligence. Magnetism is the reaction of the same life force, after being received and given forth from the negative pole in man. It is the action and counter action of this dual life force, that makes us conscious of being what we are.

Even as the body is maintained by supplies of food, so the mind, in prior order, acts and reacts from and to that which it receives unconsciously from spiritual sources, in the inflowing flux of life.

The nucloid within us is itself in constant change as to its manifestations. But the central principle within the nucloid remains unchanged and unmanifest *per se*. It is through that central principle that the determinations of the Supreme are communicated, causing the finite-self to be transferred from state to state, while its self-consciousness remains intact. As there is no beginning to the universal life, of which all finite-selves are component fractions, so there is no end to the life which animates finite-selves, though their outer forms change in each change of state, into which they are successively transferred by the ordaining of the Omnipotent One.

## CHAPTER XVII

### OUR SELF IS COMPOSITE. THE LAW OF FLUX

**T**HESE teachings lead us to associate the knower within us, or our "I myself," which makes us conscious of being what we are, with the nucloid of life in the central degree, within us, which has been differentiated (in appearance) from the Life process of the Infinite-Self, as already described. We naturally would think of this nucloid as a unit, continuing the same in the past, present and future states.

But the reality, we are told, is that this so-called unit is complex and is composed of and associated with innumerable atoms of life, which are continually being displaced and replaced by others (which process is repeated in our organisms). Of these innumerable atoms only one central unit, which is an infinitesimal part of the whole, remains permanent, and controls the whole.

This means that while our nucloid of life, or centre of our inner self, is constituted in life in the central degree, with a nucleolus in supernal degree, these are surrounded by circumferences in lower or outer degrees, accreted when descending through parentages in the intermediate states, between the central state and this outer state.

Thus man becomes made in the image of the greater

universe, as also of our solar system, while the solar system is seen to comprise the principles present in man, exemplifying the unity of law acting in both.

These inner principles do not establish external relations while present in man. They only do so when our outer forms become built up in equivalent degrees of life, when we ascend into those states. Till then their action has to be mediated through the lower degrees in which our organisms are at present built up.

As our life here is lived in the external personal degree, in an organism built up of life in the animal degree, the radiation from the central degree becomes transformed down in the mediation, as also occurs, in prior order, in the solar system itself, where the life flow from the centre is transformed down in flowing through relay-links in each intermediate state, as already described.

Thus the central principle in man can cognise its circumference in the personal degree. But the outer or personal degree in man cannot ingress into that central, higher domain within him, which remains discrete, or transcendent or supra-liminal. Consequently his inner self remains inaccessible to his personal consciousness.

Further, our self-consciousness follows from the reaction of the infinitude of atoms of conscious life that compose our inner and outer forms, through which it expresses itself, as it is the action and counter action of the whole in unison which produces our self-consciousness. The central nucloid or self is an infinitesimal part of the whole, yet controls the whole by its radiation.



This entails that our inner self, or knower, must function through all the atoms of life included in its process of mediation, between its own centre and the outer degree of life in which man lives and acts, in the degree of the external personality.

It is to be observed that this constitution of finite-selves represents the same plan as subsists in prior spiritual order, in the macrocosm, where the central state or spiritual spheres associated with our sun, also transcend man's personal degree of cognition, yet act upon him by its radiated life rays.

Again the same principle functions precedentially in the greater universe, where the Infinite-Self acts upon His finite-selves in lower states by His Life Process, ever mediated to and through them and holding them in His Unity, yet ever transcending them. The same principle is reflected in the microcosm, where the life of the finite-self is mediated to every cell in that unity, while the finite-self ever transcends them.

In consequence of the above considerations, the consciousness of being who and what we are, does not pertain to one unit solely, but is due to the reaction of the infinitude of atoms of conscious life, while in combination in the external personality, that compose, for the time being, man's inner and outer forms. It is this action and reaction that produces the conditions for the unfolding of the self-consciousness inherent in the "I myself" implicit in the centre of the central nucloid immanent in man.

Another most important fact, previously mentioned, has to be remembered here. While the life current flowing from the Central Fount in the central state of

the universe and in central degree, is received by the Solar Angels in the central state of our solar system, it does not come to us in that degree. It is mediated through relay-selves in each intermediate state or plane, before reaching us on this most external plane in our solar system, and is transformed down in degree in each stage of the mediation. As we live at present in the external personal degree, we could not consciously respond to a current in the central degree. So the life current has to be transformed down to the level of our responsiveness, which is effected as above stated.

So all transmission of life to man in the past has been mediate and not immediate, or direct. A case of direct transmission to man has now occurred, which will be referred to later. This entailed the development of his central degree, within his nucloid, without which no responsiveness on that level could occur in man.

This in no wise partakes of the miraculous. It is due to the evolution of the universe, working from the centre outwards. It was due in this particular case to the intensifying of the life current, which till now has been normal, by its being supplemented by the contributory efforts of the "Mighty Ones" in the parental solar system of this solar system, acting upon and through our Solar Angels, who act upon us. This as a consequence of their being likewise acted upon by Beings precedential to themselves in the cosmic order, all these Mighty Beings acting as receivers and transmitters of the life current from sources antecedent to themselves and all acting as artificers of the Supreme.

Reference has been made to the law of change illustrated in the flux of the atoms composing our physical organisms. Yet in spite of this flux, the identity of the organism is preserved in appearance till its death. The same law finds its prior expression, in precedential spiritual order, in the domain of consciousness. Although the inflowing current of life from the Central Fount entails a constant change in the contents of our minds, yet as the totality of spiritual life atoms in our forms, act and counter act in unison, the quality of the individual consciousness maintains its own characteristics and idiosyncrasy and identity. It is by the power of attraction and repulsion of the atoms implicit in the life of the self, and integrated in the organism, that the specific life quality of the self maintains its own characteristics. In other words, only atoms that are in affinity with its own quality are integrated.

This law of flux in finite consciousness has been recognised by modern thinkers. The flux of life within the cells in our organisms has been recognised by modern scientists. But both have confined their attention to the respective phenomena ; the cause thereof has not been elucidated.

The reason that man has remained unaware of the mediation of this life process, carrying thoughts, entailing the permanent flux the effects of which have been observed, is that life itself remains ever transcendent to human cognition. The latter cannot consequently cognize its inflow, he can only observe its effects. To man life remains noumenal.

This system, however, presents the cause of these effects, in the permanent current of flux of the process of

the Infinite Life, ever flowing from the Central Fount of Life Itself, in the form of the inter-solar life process herein referred to, which flows through innumerable self-conscious links, or relays, in the chain, till it reaches man, who is the last self-conscious link in the chain, and then flows on to the forms of life in the kingdoms of life below man, and then into matter, whence it begins its re-ascent.

As life does not come within the domain of experimental research, we have had to rely for support on analogies of expression in lower fields, to illustrate the unity of law underlying manifestation.

This is a new and most important contribution to human knowledge. Man has recognised the Infinite as the necessary precondition of finite-selves. He has recognised that the production of finite-selves involves process. He has recognised that a process of flux occurs both in man's consciousness and also in his organism. But he does not yet understand the cause producing these processes. This system presents us with knowledge with regard to the cause producing these effects.

This law of mediated flux by the life process of the Infinite One, to and through the centres of all His finite-selves, who have been insulated peripherally, demonstrates the eternal co-existence and inseverableness of the Infinite and the finite, as dual aspects of the One Unity. Yet the Infinite ever transcends the finite, as is illustrated in the endless life process of the Infinite, which flows through and connects up all His finite-selves in His Unity, the source of which process cannot be traced by any finite cognition.

The finite unit of the Infinite conscious life within us responds and reacts to the mediated flux of the life process of the Infinite-Self, or the finite conscious life in man reacts to the action upon it of the process of the Infinite Life of the Infinite-Self.

As life carries thought inherently, this reaction in the finite results in the generation of thoughts, or ideas, in man's intelligence, without his knowing from whence they come. So he erroneously believes they are of his own origination. Other thoughts result from man's relations with the world external to him, which is His life in all those temporary stages of manifestation. Other thoughts arise from relations with other finite-selves, who are still His life in those forms. All these thoughts arise from relations between the finite-self within us, which is His life lent to us, and the infinitude of forms external to us, which are all manifestations of His life. Even our thoughts resulting from reflection in our minds on past experiences, whether our own or those of other selves, are the result of previous relations, comprised in the above. The whole of experience therefore consists in the Infinite Knower knowing His own life, by relations through His finite-selves, involving reactions in His life, in the knowledge of which we are allowed to share, to the extent of our finite experiences. The Infinite also comprises in His cognition that part of His life the self-consciousness of which has not yet been unfolded, of which finite-selves in external personal states only see the superficies of the objects in their environment, into which it has been condensed.

But as the circumference of our perception ever expands, in every successive state into which we are

transferred, and as our consciousness becomes reciprocal in mode, our knowledge ultimately becomes much enlarged. As we eventually become artificers of, and co-workers with the Supreme, our future is more splendid than man has ever conceived to be possible.

## CHAPTER XVIII

### THOUGHT

**T**HERE is another factor connected with the question of consciousness in man, brought forward in these teachings, which is quite novel to us and must be referred to here, as it has an important bearing on man's life.

Man generally believes that he originates his own thoughts. He conceives that his thoughts are due to sensory percepts of the world external to him, to his experiences and his reflections thereon, to his education, to the study of other men's thoughts in books, etc. Such is the appearance to the personal mind. But there is another source of thought.

There is an important spiritual process of the evolution of the ethereal, diffuse life occupying space, which has not yet assumed form and has not yet unfolded its consciousness of self. In the course of this process it takes subjective, non-material form, by passing through self-conscious living selves in the inner states of being, and also through man. It imbibes some of the qualities of such selves in the process, and evolves thereby.

Our thinking consequently is also due to the reaction within us of units of this life, which carry thought qualities absorbed when passing precedentially through

self-conscious beings in internal states of being, and which react in us during subsequent mediation through us. Such thinking consequently originates from inner states and is not due to external stimuli.

Our thinking may therefore sometimes be due to internal stimuli, or to ready-made thoughts, or concepts, mediated from higher states, as well as to external relations, or to percepts. Consequently concepts cannot be limited to unitary inferences drawn from a combination of percepts by man's personal mind.

As these thoughts are contained within vehicles of life of higher degree than that to which our personal minds can respond, they are received interiorly by our inner degrees of conscious life, unconsciously to our personal minds. The personal mind only becomes aware of them when the reactions so entailed are mediated out to it from within us and expressed by it with conscious participation.

As our inner degrees are discrete from the personal mind, the latter cannot trace the original reception of spiritual ideas by our inner degrees of conscious life. Therefore the personal mind believes that it has originated these thoughts, when really it has only given birth on its level to what was conceived in the intelligence of our inner spiritual degrees of conscious life, or of our inner self.

We have shown elsewhere that these inner degrees are associated with the nucloid of Divine Life constituting the inner self, that was differentiated in Angelic birth and descended into human incarnation as a germic-self. This remains discrete or transcendent to the personal mind, which consists of ethereal thought-



life substance, in the degree pertaining to the thought sphere of the earth, from which it is integrated. Its responsiveness consequently is on that level. But all thoughts of the personal mind, whether coming from without as percepts, or from within, have to be expressed through the physical neurons of the brain, in order to come into expression on this outer world.

The function of man's personal mind in relation to these units of life-thought from higher sources, resolves itself into giving conscious expression to what has been first received in the form of thought units by his inner degrees, *unconsciously to his personal mind*. So man consciously participates in the externalising of what has been received interiorly, *unconsciously to his personal mind*. Otherwise he would be an automaton, moved by an unknown, irresistible force. The personal consciousness is then in ratio to the power of giving expression thereto.

We have shown in Chapter XVI that the conception of a thought is due to the action and reaction entailed between the inflowing units of positive life carrying thought, and the magnetic life present in man. These act and re-act to and upon each other, with the result of what we, strangely enough, call a conception. This entails that the inflowing units of life communicate their thought content or quality to the inner degrees of the self, which then mediates them out to the personal mind. The conception or generation of a concept is a purely spiritual process, while the expression of the concept occurs through the personal mind and is brought down to the latter's level thereby.

The personal mind is composed of substances that are

themselves units of spiritual thought-life, in the process of taking mental form, which are integrated from the thought sphere of the earth, as will be seen later. This process conditions the expression of the spiritual thoughts received from higher spheres by the inner degrees of the self by mediation through the personal mind. Spiritual ideas are transformed down in this manner to the level of the external consciousness.

We have referred previously to the inexhaustible ocean of diffuse, sentient life, occupying boundless space, from which solar systems are concentrated by the artificers of the Supreme. But the volume thus drawn from that limitless source does not appreciably diminish it. These glorious systems remain as mere specks to our vision, against a limitless background. On the other hand, we have shown that some of that life is ever being nucleated around a nucleus of Divine Life, that descends from the Central Fount through Angels and is out-birthed as the germs of finite-selves. But neither does that endless process diminish that illimitable reservoir. It still remains interminable. We have also stated that that boundless life is a dual-unity, carrying consciousness implicitly.

But the whole of that vast volume of ethereal life is not determined into objective manifestation. It remains a limitless reservoir of spiritual life, both diffuse and comprising life in the process of taking forms which are invisible to our perception and are not self-conscious. It is a reservoir from which living forms are ever drawing vitality, and into which the atoms of life they throw off pass, in the intervening periods of their evolution, in their process of taking form. But all such forms are

ethereal, or spiritual, till that life incarnates in matter and thus assumes objective form. Nevertheless these thought-forms carry objectivity to higher degrees of perception.

While the units of life in this boundless reservoir do not all proceed into physical manifestation, they evolve. This by a spiritual process. They do this by flowing through the self-conscious forms of life, in the manifold spiritual states of being, by a process in those forms, of which the inbreathing and exhalation in man is the external corresponding process. The law by which material atoms impart their qualities when integrated in man's organism, applies in prior order in this spiritual domain. So these units of ethereal life, whose consciousness of self is not yet unfolded, evolve by flowing through self-conscious beings, imparting some of their qualities in the reaction thus entailed, and absorbing others in exchange, from the living forms they pass through. Consequently we see that these units of life which entail thoughts in their receivers, are spiritual units of life in the process of taking form.

We have shown previously that the Supreme has delegated to man, the function of assisting in the process of transmuting life in the stages of matter, into higher stages, by the reaction of his qualities upon such life while it is mediated through his organism. This chapter shows that man is also used by the Supreme, to contribute to the process of the evolution of the ethereal life in space, under the same law of interaction, when it is mediated through his mind.

But the field of expression of these units of ethereal life remains subjective, or mental, or spiritual. They do

not at this stage incarnate in matter. They flow through the mental or spiritual plane in finite thinkers, both in inner and in this outer plane, inducing thoughts in such thinkers, by their reaction in them. Some become integrated in the minds of these finite thinkers, but most pass away from them, to again enter the minds of other thinkers, thus ever changing in their own mental, or thought forms.

We can form no conception of the vast number of thought-life units that we are thus constantly receiving, and which pass through our organisms daily. If we multiply these by the number of days of our life, and then add to these the number received by all other human beings, it becomes evident that no numerals could express the vast volume of vitality conveying a continuous stream of thought, that passes through us. Consequently it may be conceived what an important factor in our lives this spiritual thought sphere constitutes, of which, so far, we have not realised the existence.

We observe the effects of this flux through us, when we try to "think out" a given subject. All sorts of thoughts then intrude themselves and disturb our attention. This is also noticeable at night, when external relations are suspended by the darkness and the personal will is relatively inactive. The intrusion of these thoughts on our attention can then be partially inhibited by the action of our will, but that entails awakening and the loss of sleep, which is an involuntary condition.

Thoughts cannot in themselves assume forms which are objective to our sensory perception. They become embodied in objective forms by passing through human

minds, as occurs when an architect or engineer designs a building or a bridge, or an engine, etc. His thoughts may be said to be manifested and ultimated in his iron or stone structure ; or as an author's thoughts become ultimated in his book. Thoughts are thus the spiritual cause of material effects. But the vast volume of thought units are not thus ultimated and remain in the thought sphere and pass on to other thinkers.

The architect or engineer, or inventor, or poet, believes that the thoughts to which he gives expression, originate in his own mind. Such is the appearance to the personal mind. But such thoughts pre-existed in the thought sphere as units of thought-life, before the period of their mediation to the mind which gives them expression here. Such thoughts or ideas emanate from the designing rooms in the internal states of being, where the designers are conscious co-workers with more internal ones. All these outwork the designs of the Infinite Designer and Architect of the universe, transmitted from plane to plane in units of thought-life. But their expression is always conditioned by the responsiveness of the recipient.

It is often supposed that the ideas that come to an inventor, or to an artist, etc., and which are new to him, originate in his imagination, which is supposed to be a faculty of our minds. But this is disputed by some psychologists who consider the creative faculty to pertain solely to the fundamental intellect. Others consider the generative power attributed to the imagination, to be merely one of combined reproduction. Another alternative is presented here, that of the involution of ideas, already carrying mental form, in a

vehicle of life, emanating from prior thinkers in higher states of being.

It will be seen from this exposition, that there are two processes of inspiration (or thought transference). The one, which is very rare, is immediate, or direct, from transcendent operators, as already described, by a thought-conveying life current, to a human recipient in whom responsiveness on the equivalent level has been unfolded. This constitutes the transmission of thoughts from transcendent states of being, which are *new* to man, direct to this human plane. Such transmission consequently carries revelation. These thoughts, after being received by the recipient, pass out from him into the thought plane of this earth, and then pass into other human thinkers who are in affinity therewith. Such recipients believe that they have originated new thoughts. It is by this spiritual process that the teachings in this system will spread among human thinkers.

The other process is the mediate one now described, of the involution into man of units of life from the spiritual thought sphere, which have already been impregnated with the thoughts of previous thinkers in higher states of being. These thoughts are attracted unconsciously by human beings who are in affinity with their quality, and who then give expression to their contents, believing that they have originated these thoughts. The thoughts then pass into the thought plane of the earth, and pass subsequently through other recipients, becoming modified in their form, in every mediation.

It is by the spiritual law of attraction and repulsion that such thoughts are attracted to the man who receives

and expresses them. When a man concentrates his *thought on a given subject*, he thereby attracts to himself thought units from the spiritual thought sphere, which are already impregnated with that subject, and impart their content to him. But they become modified in quality in passing through man's mentality, in the same way as atoms of life in matter do, when passing through man's organism, by virtue of the action upon them of the human principle, while in the human organism. Consequently they ever change their mode of expression, but never become objective in themselves.

Then there is the thought plane associated with this earth, comprising thoughts that have already been mediated to human beings, and have passed through them and out again into that thought sphere, whence they pass subsequently through other human thinkers with whom they are in affinity. That sphere must lack originality.

It will be seen from the above that inspiration is not confined to the religious field. Direct inspiration from transcendent states may be so classed. But the mediate involution of thought-life units which come from spirits in the intermediate states of being, bring inspirational ideas to poets, authors, artists, composers, scientists, architects, inventors, etc. The conditioning of this process is dependent on the mental qualities and character, and on the degree of responsiveness of the recipients by whom such ideas are attracted.

All men draw life, and thought consequently, from this inexhaustible thought-life sphere, which is to our minds what the atmosphere is to our organisms. Our personal minds draw their sustenance from this vast

thought-sphere, though the external personality is unconscious thereof, as our organisms draw their vitality from the atmosphere. Our personal minds are composed of ethereal substances which are thoughts, or units of life in the process of taking mental form. These are drawn from the thought-sphere of the earth, and are integrated when in affinity. The personal mind is subject to the same law as the personal organism. It is ever in a state of flux. It throws off its units of thought-life and attracts and integrates other units, as the body throws off its atoms of life in matter and takes on new ones. Thus man's mind evolves during his life here, by integrating higher thought-life units, and by the radiated influence of his inner self upon the whole.

The personal mind disintegrates in the first after-death state, as the personal psychic form, coming from the physical body does. The self then becomes endowed with a new personal mind and a new outer form, constituted in life in higher degree, and enters the state of "inner personal being." These processes of disintegration and re-integration are carried on simultaneously.

But the experiences of the external personality which have been taken into the inner self, during this life here, are carried forward, as these changes only affect the outer vehicle of the self. The inner self remains permanent. Only the experiences of evil, which the inner self refused to admit into itself when here, are shed and left behind, after their effects have been redressed and rectified in the inner earth plane. Consequently all that has been of value in our personal lives here, is carried forward into the timeless states, while all that has been degrading is left behind. This is dealt with again later.



The higher the life quality and character of the man, the higher will be the quality of the thought units he will attract to himself from the thought sphere, while here. But their expression through him will be qualified by his own characteristics.

Thought units of life change their form of expression by passing through successive human thinkers. Each succeeding generation, as they progress, becomes receptive of higher thoughts.

On the other hand, the evil thoughts of men on earth, pass out from them into this thought sphere of the earth, and influence others to evil, when integrated. This is a factor the importance of which has not yet been realised by man. The author who makes appeal to man's lower feelings, the writer who builds up an imaginary criminal hero in an attractive guise, is doing more harm than he conceives. Readers of such books impregnate the life that is flowing into them and from them into the thought plane, with the unhealthy thoughts of the writer, imparted in such books, and thereby spread evil, as these thought units find lodgment, sooner or later, in other men's minds and impel to evil deeds, or "suggestion" evil. Similarly when men allow themselves to entertain feelings of hatred and revenge, they impregnate the units of life flowing out from them into that thought sphere. These evil thoughts then find expression through other men. So it is not only men's deeds that influence the world. Their thoughts carry a potent power for good or evil.

This spiritual process illustrates the interdependence of all men. The progress of all is seen to be dependent on the progress of each unit, in a manner of which we

have had no conception. Consequently, it becomes the interest of all to minister to the progress of each unit.

But as the functions and organs of the body cease to act and disintegrate when the power to inhale and exhale the vitality in the atmosphere surrounding the earth is indrawn, even so that fact is accompanied by the disconnection of man's mind from this thought sphere of the earth, from which in many cases man's mind derives most of its mental sustenance. The mind of the external personality becomes severed therefrom when it enters the state of "inner personal being." As will be seen further on, there are no thought units impelling to evil, in that future state, into which we all enter.

The co-existence of inner and of outer principles in our self, which co-operate together in our thinking process, as here illustrated, runs through the whole of this exposition, and has been spoken of as the inner permanent self, and the outer temporal self. The inner self gathers up the experience of the outer self, or the mind of the personality, and carries this experience forward through the successive changes of states, through which it passes in its becoming. Each change entailing the transmutation of its outer vehicle and form. So the outer is transient, while the inner is the abiding and enduring Reality. This is so not only in the microcosm, or finite-self, but also in the macrocosm, thus illustrating the unity of law subsisting in both.

This chapter shows that while superficially we are now living in the external world, yet interiorly we are simultaneously living in the spiritual world, from which we cannot be detached, and which ever influences us, though our personal consciousness knows it not. If we

could project our perception inwards, and if it could function in our inner degrees of conscious life, we would know the underlying spiritual world now, as the reality underlying the superficial world of appearances. That question is dealt with in the next chapter.

## CHAPTER XIX

### THE INNER DEGREES OF CONSCIOUSNESS IN MAN

**M**AN has been described by these teachers as the central miracle of the universe, in as much as he comprises within his spiritual nucloid a fraction of the Divine degree of conscious life ; the Angelic degree of Identity ; the spiritual degree of Individuality, within an organism in the human degree of personal life, plus life coming from the animal, vegetable and mineral kingdoms, thus representing these in his outer form. Therefore man is an epitome of the universe and comprises all the principles thereof in himself and may be said to be a little universe in himself.

Consequently, theoretically, man should be able to enter into relation with all the states of being in the universe representing these several principles. And he is made to do this. But not simultaneously. He is made in such a manner as to do this consecutively, so that his experience is lengthened out and prolonged, in order that his spiritual self may be matured and ripened and made fit to enter the Celestial states.

He is made in such wise that his experience begins in the most external and unattractive plane of the universe, from which he ascends into inner states of being, which are successively more and more beautiful, perfect and glorious.

' All growth proceeds from the centre to the circumference. The highest principle in man, constituting his inner-self, or knower, pre-existed as part of the life of the Infinite-Self, to its differentiation into a finite unit, or finite-self. It was consequently first in the order of his life as a unit, of which it becomes the centre. We have described in Chapter VI how this central principle becomes a nucloid, with peripheries in outer order of life, subsequently superimposed circumferentially, as the nucloid descends by parentages, from the central state of being, through the intermediate states, till it reaches this external world.

The higher or central principles are thus enclosed within the outer principles, when the nucloid incarnates in a human form, and that form is built up in life in the external personal degree, in a body in animal degree of life.

As all relations with the world external to us have to function through the outer vehicle of the finite-self, or its organism, in these conditions the consciousness of our inner self has to function through the outer personal degree, while in man's form, in this outer world. Consequently man's experience begins in the field of this external world.

When we are transferred into the inner states of being, our outer forms become reconstituted in correlate degree of conscious life, thus permitting relations in those successively higher levels. The inner degrees of consciousness in man then function directly, and bring us into relation with those inner states. Till then they remain discrete and inaccessible to our minds in the personal degree of conscious life. Consequently till then,

we do not and cannot know these inner states of being in our solar system, to which these inner degrees of consciousness within us are related.

The spiritual nucloid comprising these inner degrees, is associated with man's heart. Whereas the personal degree of consciousness in which man lives at present, functions through his brain and its nervous system. It is in the mediation between man's inner self and his brain, or centre of his personal consciousness, with its sense apparatus of perception, that the conditioning effect of the atoms of life in the degree of the external personality, in which this mechanism is built up, comes into action, as referred to in Chapter XVII.

The spiritual nucloid in man corresponds to the spiritual sun of man's microcosm. Its radiation being in higher degree, permeates his personal degree of life. So man's inner self takes cognisance of man's personal experiences. But man's consciousness in personal degree cannot ingress into that higher centre within himself, which remains inaccessible to his life in lower degree.

It is through man's inner degrees that the inflowing current of life from the Central Fount passes, unconsciously to man's personal mind. The thought-life units referred to in the last chapter are also received on this level. The inner self mediates these thoughts to the personal mind, which then believes it has originated them, as it knows nothing of their prior reception. So man's real spiritual self, while immanent in a physical body, has to function through a mechanism built up in life in a lower degree than its own, or that of the external personality. This has been dealt with in Chapter XVII.

This is why these inner degrees within us, do not relate us, while in the body, with the inner states of being to which they are correlate. But some men may have and do have experiences on those levels, while in the body, but the memory thereof does not come out into the personal mind, so he knows them not. If man's personal degree could establish relations with his inner degrees, new domains of experience would be opened out to him. But no man can effect this by personal effort.

This psychology dealing with transcendent principles, which cannot be verified by human observation, may be repudiated for that reason. But at least we can bring some analogies of process forward in support, as illustrating the unity of law in action, existing in precedental order in the macrocosm and reflected in subordinate order in the microcosm.

The central degree of conscious life in the macrocosm functions in the Angelic selves in the spiritual spheres of our sun, in the state of "identity." The state of personal being of the macrocosm is represented in the finite-selves constituted in that lower, outer degree, living on the earth and the other planets. They are separated from that centre by an immense distance in space, but distance is only a question of relativity. They form part of the life of that centre, whence they originate, as much so as the earth forms part of the solar system, and originated in the physical sun. That distance is transcended by a life process, flowing from that centre, and holding them connected in its unity.

This prototypal process is illustrated in subordinate manner in man's microcosmic organism. Man's inner spiritual self, associated with his heart, corresponds to

his spiritual sun. This inner self stands in similar relation to man's personal degree of life, as the Solar-Self does to its finite-selves on earth. Man's inner self radiates a spiritual effulgence that permeates his personal degree of conscious life, and holds this connected in his unity, as the Solar-Self radiates a life process to all its finite-selves in the personal degree on earth, and holds them all connected in its unity. Man's inner self gathers up the experiences of his personal degree and carries these forward permanently, as the Solar-Self gathers up all its finite-selves (in due course) and holds them in its own identity. (They retaining their own individuality.)

The fact that man's personal consciousness cannot ingress into that of his inner self, is a repetition of the same law in the macrocosm, by which finite-selves in the personal state, cannot enter into the inner, higher states in the macrocosm. This can only occur when their outer forms have been reconstituted in correlate degree of life.

These analogies disclose the unity of law operating in the macrocosm and in the microcosm. But the fact that personal being is a segmented condition, entails a difference in the life process, when it reaches that field. In the state of "identity" the masculine and feminine principles of the same dual-units of life, with the qualities respectively pertaining to those principles, are unified in dual-unity, and the life current flowing through them is of that constitution. Whereas in personal being the segmentation of the dual-units of life is symbolised in the life process flowing through them. The two principles unified therein, then become divided in its process through the organism. The life



and love element, or feminine element, flows through the heart and the blood circulation, while the masculine principle carrying consciousness and will, flows through the brain and its nervous system.

The unity of law in action in the macrocosm and in the microcosm, or in the Infinite-Self and in its finite-selves, is also further illustrated as follows. While the Infinite Life acting in the universe is ever changing its manifestations, its central principle in its own central state remains permanent. Even so in man. Man's central principle within his nucloid, being itself a spark of the Life of the Infinite-Self, remains permanent, in all the changes of state through which it is transferred, with consecutive changes in its outer form. So man's self remains intact with all its experiences. His self remains the principle of permanent continuity, within a process of successive changes in his outer form.

Peripheral changes, entailing inner reactions, are the means instituted for the acquisition of experience in the several distinct states of being in our solar system.

Normal experience is always acquired by external relations, entailing inner reactions. But those changes involving the reconstitution of the outer form of the self, in consecutively higher degrees of conscious life, are accompanied by the expansion of the circumference of his perception, and the intensification of his consciousness.

The central spiritual nucloid in man is to the finite-self what the Infinite-Self is to the universe.

It will be seen from this chapter that while finite-selves begin their experience, as such, in relations with the

outer and most rudimentary states in this universe, they are transferred successively into the inner, higher states, to continue their experience there. It is consequently manifestly impossible for man to estimate the meaning and value of life, from his experience in this outermost and lowest stage solely.

## CHAPTER XX

### DIRECT INFLOW OF LIFE NOW SUPPLEMENTING MEDIATE INFLOW

**I**N the past the inflow to man of the current of life from the central state of our solar system (coming primarily from the Central Fount of Life) has had to be mediated through relay-selves, or links, in each intermediate state of being in our solar system, being transformed down in degree in each such mediation, till it became in the degree of the external personality, and this remains so still.

But a new evolutionary force is at work in our solar system, as already referred to. This action is the result of a more potential life force being mediated to the Angels in the central state of our solar system, by their own parental Angels in the solar system prior to ours in cosmic order, who are the "Mighty Ones" who, acting as artificers of the Supreme, produced our solar system. They again can only transmit this more potential life energy because they are receiving a more intensive current from their own prior mediate source, beyond which the source of the force at work can only be apprehended by finite minds.

In the past the Angels in the central spiritual states of our solar system have not been able to enter into direct relation with man on earth, because the central principle

in man (or the Angelic principle) has never been developed into responsiveness on that level, while communion is always conditioned by the degree of responsiveness in the recipient, as is illustrated in the lower field of wireless telephony.

It may be advanced in reply to this, that statements exist on record of Angels having appeared on earth in the past. But these great Angelic operators in the transcendent central state of our solar system, state that they cannot descend to earth in their own forms, as they are in their own state, no more than man could ascend to that state in his present form. When they wish to appear on a lower plane than their own, they have to project a temporary representative form, *which has to assume the configuration pertaining to the plane on which the presentation is made.* So human beings can never see an Angelic form such as it is in its own state of being, as that form cannot appear here. This contravenes many statements that have been made about the appearance of Angels on earth, and shows such accounts to have been erroneous. Angels it must be remembered are dual-beings, united in identic-union. No such beings have ever appeared on earth, nor could they appear as such here. The apparitions referred to were probably spirits, who through ignorance of the beholders have been miscalled Angels.

Acting under the intensified life power they now receive and project, some of these Angels in the central province of our Solar-Self, have for the first time in the history of the earth, they state, been able to project their perception along the line of their life current flowing to the earth, and to trace it to its recipient here, whom they

recognised and claimed as their own offspring, living in embodied conditions on earth.

They then began to transmit life currents, in their own degree, direct to this man and thus developed the central degree in his nucleoid or spiritual self, into responsiveness, thus enabling communion with him to be established on that level.

From his inner degree, the thought content inherent in the life current was mediated out through his personal degree and clothed in language, which was recorded by others at the time. It was by this process that these teachings were communicated.

Some readers will no doubt refuse to accept the statement that thought messages can be transmitted from the sun to the earth. But we know that light and heat rays are being permanently so transmitted. We are told that these are the objective aspects of life rays, which are their invisible cause. We are also told that life is electro-magnetic. So there is a permanent transmission going on from the sun, of an energy resembling that by which wireless telephony is transmitted by man through space. It stands to reason that the great Angelic operators in question must possess and control indefinitely greater knowledge and power than man can imagine. As man can now transmit thought vibrations through space, it is not inconceivable that Angels should be able to use their own life rays for a similar purpose.

The personality of the man who was used as a recipient, is kept in the background because these teachings come from a higher state, in which the personal degree is transcended. So no elements pertaining to the

personality can be allowed to intrude into a domain pertaining to higher principles, or to the reality that underlies the plane of appearances in which the personality lives. It may, however, be said that this man was not selected by the operators because of any special gifts or aptitudes, or any superiority to the average man, but because he was the offspring of one of the dual operators, and thus belonged to the same life chain as themselves.

It will be seen that this process constitutes direct, unalloyed and unadulterated transmission from operators in the central state of being in our solar system, to the equivalent degree of conscious life in a human being on earth.

We are told that other human instruments will be similarly developed by the action upon them of the same group of operators. Their inner degrees, at present quiescent as regards direct external relations, will be stimulated into activity, to the extent of becoming responsive to the thought content in the life currents transmitted to them by these operators. Such men will also belong to the same internal province. All this will be the consequence of an evolutionary process occurring in the Greater Universe Itself, originating in its centre and working outwards through the intermediate states of being, to the circumference.

We are told that in many cases the recipients of such thoughts, will not necessarily be aware, at first, of the mediation to their own central degree. They will only become aware of it when the thoughts are mediated from their own central degree, to their personal degree. But later on the consciousness of reception in their

inmost self will be reflected out into their personal degree.

This process is confined in its application at present, to the offspring of such Angels as have established the recognition of their own offspring here. So its functioning is limited at present and is entirely dependent on the action of these transcendent operators, who belong to the central province in the central state of our solar system.

At first the process will be limited to reactions entailing thoughts in the recipients, then subsequently to the unfolding of the awareness of the reception of mediated thoughts, or inspiration.

Later on, the insemination and integration of life in that degree, which carries love also, will modify the life quality of the individual recipients themselves. But until the personal degree of conscious life in the recipients here has been permeated from within to without, by the radiation from within their central degree thus stimulated, communion with the inner planes of being cannot be permanent, and can only be fitful.

As the inner operators act on man from their higher status, to produce this development in him, so similarly the central nucloid of conscious life in man, or his inner self, will influence the degrees of consciousness external to itself in man, and permeate his personal degree. Then in such men the self-assertiveness of the personality will become subordinated. It will cease to seek to exalt itself on a pedestal whence it has commanded others to come and bow down before it. Such recipients will claim no superiority over others. They will know that the communications they receive do not emanate from

themselves, and that all men are units of the One Infinite Life of the Infinite-Self.

*These teachers have further stated that in the course of time, the inner degrees in man will be developed in him. He will then be able, while still on earth, to commune direct with the denizens of these inner, higher states without using mediums as intermediaries, who usually are only in relation with spirits in the first after-death state, who know nothing of these higher states here dealt with. This will not involve any changes in the atomic structure of the body. It will be due to the development of his spiritual nucleoid in man, enabling him thereby to enter into relation with the consciousness of the inner states of being, and to commune with the inhabitants thereof. Then the Angelic degree of life will become developed in the man. Then the Angelic degree within the man will consociate with Angels.*

The descent of this intensified life flow will entail results that will distinguish the incoming era from those which preceded it. The life-thoughts mediated in this intensified life current, when integrated in the recipients, will produce a new order of minds that can appreciate them. They will awaken a more enlightened intellectuality in man and liberate him from the fallacies of the past, by enabling him to apprehend the reality underlying the appearances on which his conceptions in the past have been based. They will produce a higher and more harmonious sociology than any that has been witnessed upon the earth, in which righteousness and rectitude of thought will be prevalent.

It will be seen from this that there are factors working for the progress of the world and for the better-



ment of the conditions of human life, that man has not dreamed of.

When human beings bring themselves to believe in *the existence of these transcendent co-operators* who are working for our progress, while remembering that all of these have been human beings like ourselves and know from actual experience what this life is and what we have to endure, it will constitute a source of tremendous encouragement to them.

It will be observed that the mediation outwards from our inner self to and through its outer or personal degree, of the thought content received in a life current from higher sources by man on earth, as above referred to, is a repetition in man of the similar process that occurred precedentially in our solar system. It is a representation in man's system of what has occurred in prior order in our solar system, where an Angel in the central state of our solar system transmits a life current, containing thoughts, to a man living in the outer personal degree of that solar system. So there is no miracle involved. It is the repetition of the same process in the microcosm, that occurred antecedently in the macrocosm, both being constituted on the same underlying plan, of which fact very few human beings have, so far, had any conception. It stands to reason that the evolution of our cosmos should be re-presented in the evolution of its finite-selves.

## CHAPTER XXI

### INTROMISSION

**T**HERE is another phenomenon pertaining to the psychic field, consequently to consciousness and to experience, which should therefore be mentioned here.

Some people have the experience of having their psychic "double" exteriorised. With most it is an involuntary experience, due to an abnormal functioning of their nervous systems and generally occurs during sleep, or when in a drowsy state; consequently the memory thereof pertains to a secondary memory chain and does not emerge into the memory of the normal consciousness. In some cases, however, the memory does enter the normal consciousness. Such forms are usually only visible to clairvoyant perception, but in some instances they are visible to normal perception and have been called "phantasms of the living."

Some people have the faculty of effecting this projection volitionally, without knowing how they do it. They then retain the memory of the experiences acquired. Others claim to know how to effect this exteriorisation volitionally. This is a field which has not yet been investigated by psychologists.

But we are told by these teachers that the power of effecting such projections does actually exist in the

human organism, and though latent, unknown and unused at present, it may and will be awakened into activity in the future. But not for mere excursions into the so-called astral or psychic planes. It will be used for higher purposes. It will be used by inner operators, acting on man as a subject, to enable him to enter into the inner, higher planes above these, and to converse there with the denizens of these inner states, into which we all pass in the course of our inner becoming. Man will then, while still living on the earth, obtain actual insight and experience of existence in those inner states of being.

We have previously stated that man comprises both positive and negative, or electric and magnetic vitality in his system. The "double" projected by the people above referred to, is constituted of some of man's magnetic vitality, probably acting under an impulsion of his positive or electric vitality. Therefore it is life in the personal degree that is in action. Consequently the double can only function in the planes of the personal degree of being, including the inner earth plane. To enter higher planes, the double would have to be constituted in life in correlate degree, which man's organism cannot supply.

As the object referred to by these teachers is to give man, while still on earth, some insight into the inner states of being above that of the inner earth plane, or the first after-death state, it is they themselves who will have to act as operators, on men as subjects. This they can do by projecting a current of life in their own degree, through the subject acted upon, exteriorising his double for him, in that higher degree of life. Sufficient of his

own life being incorporated in the current, to establish the connection between his body and his double. By these means the experiences of the double while in the inner planes, react in his embodied consciousness.

But the fact that his experiences in the inner states, react through his embodied consciousness in the personal degree, entails that he does not see the things in those inner states as they appear to the denizens of those states, who themselves are constituted in life in that inner degree. He sees them as conditioned by the external personal degree of his own embodied consciousness. Consequently he sees them all transferred down to the lower level of the external personal degree of conscious life. This is a psychological law which cannot be avoided, and which is not generally realised, even by the few people who have had such experiences. For they think that they have seen the things in those inner states as they are seen by the beings living in those states.

Nevertheless, this method will be used by these operators in the incoming era, to impart to man while still on earth, some insight into existence in those inner states of being into which we all enter sooner or later. Man's future, after the death of his body, will then cease to be problematical and speculative.

The process referred to above, of intromission from without to within, is the representation in subordinate order, of the process in precedential order, that functions inversely, or from within to without, by which the beings in higher, inner states project temporary representative forms to this earth, as already referred to, which are seen clairvoyantly and are called "thought-forms." These spirits in these higher realms do not

come here themselves, as is generally supposed. They remain in their own homes, and project temporary doubles, or representative forms, which remain connected with them by a life line, through which their perception acts, reacting in themselves in its return circuit. So they thus gather up the experience.

So intromission when it occurs to man, will be but the reflection of that process actually functioning now in higher order of being. The principle of unity of law acting both in higher and in lower states, therefore confirms the statement made that this power actually exists in the human organism, though at present unknown and unused.

What are called "materialisations" are of a similar order, but emanate usually from spirits in the first after-death state. In such cases the spirits themselves are not the operators; they are subjects acted upon by higher operators who have the requisite knowledge and power to produce these phenomena. In these cases, by a supplementary process, material atoms are attracted and integrated into such forms, which then assume a physical appearance. The original spirits thus represented are then subjects acted upon, so they are temporarily in a secondary state. This explains why so little information with regard to their normal environment, etc., can be got from such forms. This work is done by higher operators in order to furnish proofs to man of personal survival.

Ghosts and hauntings also emanate from that lower state and are mostly due to what psychologists have termed "fixed ideas," originating in shock, or fright, or to strong emotional disturbances, during life here, and

which emerge into recurrent representation when the subject is in a passive or relaxed state, till effaced by curative suggestion. While in the first after-death stage, the uprush of these fixed ideas is often accompanied by the projection of a double, to the locality of the original occurrence, which double may be more or less visible, but represents a secondary state in the original subject, so it is not normally intelligent. This illustrates how punishment may occur by psychological laws, acting from within, rather than by condemnation from without.

It will be seen from the above and from the last chapter, that as a result of the stimulus entailed by the intensified life flow from the central state in our solar system, relations between that central state and this circumferential state of being, will be developed in a dual manner, in the incoming era. Our own central degree of conscious life, now immanent but quiescent as to external relations, will be stimulated in some men, into responsiveness to thought transmission from that inner source. Others will be acted upon in such wise that their psychic doubles will be intromitted into those inner states, enabling them to impart their experiences thus acquired to their fellow men, on their return here. But the men thus acted upon, will be of such a character that they will never advance any claim of a personal nature in connection with such experiences; they will never assume any implied superiority to their fellow men.

This dual process of relating from within to without, and from without to within, between the central and circumferential states in our solar system, has actually already occurred in one man, who has now passed

within. But this lacks confirmatory evidence from independent sources, which the future will unfold. Till then, these statements must remain unverifiable and "their value must be derived from the human soul itself" of the readers.

It will be seen from this that the bridging of the gulf in human consciousness between the several states of being in our solar system, entailed by the discrete degrees of conscious life in which they are constituted, will be effected by these great operators both from within and from without. Not only will they develop responsiveness in man's inner degrees of consciousness, enabling communion to take place between beings in the central states of our solar system, with those in the circumferential state, but they will act on the latter in such wise as to enable their conscious inner psychic forms to ingress into those inner, central states, while still dwelling in this circumferential state. Consequently, these discreted states will then become unified in the consciousness of finite-selves.

Another effect of such intromissions of man's representative psychic doubles, into inner states, will be that men who have already thus entered these states during their embodied life here and in whom, consequently, such relations have already been developed, will not lose their consciousness during the transfer entailed by the death of their bodies. They will consequently carry with them the recollections of their life on earth, and thus bridge the gulf in consciousness that at present separates these states, both from without and from within.

This will have an evolutionary effect on these inner states, as such men will then be able to impart informa-

tion with regard to life on earth, to those selves in those states who have lost their recollections of their lives on earth. Gradually the gulfs separating these intermediate states will be bridged. Gradually these states in our solar system will become connected and unified in the consciousness of its finite-selves.



## CHAPTER XXII

### THE INNER SPIRITUAL STATES OF BEING IN OUR SOLAR SYSTEM

**W**E have described these states already to some extent, on several occasions, but will now summarise them in their consecutive order as presented to finite-selves in their ascending circuit of becoming, when their self-consciousness has been unfolded on earth, and when they leave the earth and their physical organisms.

The first after-death state, or "inner earth plane," which is associated with the earth as a dual-unity, is but a temporary stage of re-constitution. It is an exception to the general rule and will be dealt with separately. The central state is also distinct in itself, but the following considerations apply generally.

These spiritual planes of being are not globular like our earth, neither are they subject to the laws which cause our earth to revolve around our sun. They are objective to those who dwell therein. They are constituted in life substance in successively more rarefied degree, as the central state is approached from the outer states. This substance becomes more and more responsive to the influence of the thoughts of the inhabitants of these planes as they ascend inwards. Consequently their environment comes more and more to be a reflection of

their own internal states, even apart from such works as their residences and temples, etc., which are the direct expression of the applied intelligence and manipulation of the inhabitants.

The element of fixity does not enter into the conditions of being in those inner states as it does here. Their residences and environment change in exact accord with their own changing states, and as these develop in greater power, their surroundings become correspondingly beautiful. The surroundings continue only so long as is sufficient for the purpose they represent. They change in conformity with the changing states of the spirit-selves. They then vanish and are replaced by other corresponding to the inner progressive states of the beholders.

The objective surroundings are the resultants of the flux of life flowing through the spirit-selves, reacted by the ethereal life substance constituting the "nature" in these planes. This takes shape representing in objective forms the inner states or qualities of those through whom it flows. The efflux from these spirits partakes of their qualities, so the objectivity entailed is in accord with their characteristics. The phenomena thus presented depict and portray the states of those to whom the appearances are due. The surroundings of any spirit consequently, at once reveal his, or her, inner qualities. So there is no possibility of wearing false appearances, which is so common here.

We have already indicated that the transfer of such spirits from one plane to the next inner one, is determined from the central state and is communicated by the life current that ever flows to them from their source in

*that central state. Their outer form pertaining to the plane they occupy, then disintegrates, and a new form is built up for them, by power exerted from within, in life substance in degree pertaining to the next higher state, thus bringing them into relation therewith. So their previous outer form is left behind. Only the spiritual nucleoid of their inner self, carrying its experiences, is transferred. That inner self is the permanent element of continuity in all the changes of state through which it evolves, with accompanying changes in its outer form.*

It is these finite-selves, coming from the earth, in their ascending circuit of becoming, who are used by the Supreme as connecting links, or relays, through whom the life germs descending from the central state, to incarnate on earth, are transferred from higher to lower planes, as already described in Chapter VI, dealing with the "Differentiation and Descent of Finite-selves."

This shows that in these inner states of being there are unions, parentages and births. But the descending out-births are of nucleoids, with but rudimentary and non-organised forms, which never grow into children in those states, but pass on to the next outer state still as nucleoids. It is only in human gestation that they first become endowed with an organised form.

These finite-selves in their ascending circuit are also used by the Supreme, unconsciously to themselves, as relays in the reception within them and transmission on to selves in the next outer state, of the great life process flowing from the Central Fount outwards to the

circumferential states of being, which has already been described. We have also described how this current becomes transformed down in degree by each such mediation, till it reaches the state of matter.

These finite-selves in their ascending circuit are also used by the Supreme as relays in the transmuting process into higher degree, of His life process ascending from the outermost state of matter, the atoms of which become integrated in the *outer forms* of such selves, and thereby become imbued with some of the qualities of such selves, and thus rise from state to state.

So the process of becoming of finite-selves serves not only for their own development, but concurrently is made to serve in the evolution of that portion of the Infinite Life the units of which have not yet unfolded their consciousness of self.

With these introductory notes, we will now deal shortly with the several intermediate states or planes of being in this solar system. Readers who may wish for further information in that respect will find it available in the "Process of Man's Becoming" previously published.

It may be stated here that this information with regard to these inner states of being, was imparted by spirits who themselves dwelt in these several states. These spirits were brought into relation with the human receiving instrument by the action of the controlling operators in the central state. These operators projected their radiated life flow through these spirits, selected by themselves, thus establishing a connecting current between those spirits and the human instrument.

By this means communion was effected. The experience entailed was as interesting and as novel to the spirits communicating, as it was to the human audience. Consequently, the information is based on actual experience of these states.

## CHAPTER XXIII

### THE INNER EARTH PLANE

**T**HE importance of this first after-death stage has been unduly magnified because it is the stage with which public mediums come principally into relation, and who speak of it as the spirit world. Consequently the public hear of it under that term and accept it as such. But it is not really a spiritual state, while it is not material. It is a nexus stage which may for the convenience of distinction be termed psychic, as the forms of the spirits therein were integrated in their physical bodies. It is a stage of relatively short duration, as compared with that of the real spiritual states, into which this nexus stage is the threshold. It is a stage in which the effects of evil, and of the mistakes committed on the outer earth have to be met, adjusted, rectified and sloughed off, before the spirits can pass on into the real spiritual states, where no evil can enter or exist.

We have explained previously in Chapter X, that the inner spiritual self in man, which is the "immanence of God in man," inhibits any experience of, or contact with evil from entering into its supra-liminal consciousness during man's life on earth. It indraws its connecting radiation from the personal degree of man's conscious life, during such experiences, as it does

nightly during man's sleep. But such experiences remain registered in the man's personal degree of conscious life, or his mind, and this personal degree of conscious life leaves the physical body at the latter's death, together with his inner spiritual self immanent within it, and passes into this "inner earth plane," we are now dealing with.

It is this fact that constitutes the exception, as compared with the subsequent transfers to higher states, in which only the inner spiritual self is transferred to the next higher state, its outer form being left behind.

The personal degree of the self, when it enters this inner earth plane, has then to purge itself of any evil it has brought with it from the earth, by rectifying and redressing its effects, before the inner self within it passes on into the first real spiritual state of "inner personal being."

When all evil effects have been repaired and rectified, then the psychic form, coming from the physical body, from the earth, disintegrates, and a new outer form is built up for the self, in a higher degree of life substance, by influence exerted from within, acting through the nucloid of the inner self, and the spirit passes away from the inner earth plane, and enters the real spiritual world, leaving all evil behind it for ever.

This information will be of supreme interest to humanity, refuting as it does the old conceptions of eternal punishment, invented by the cruel minds of the middle ages. It shows that faults entail retribution on the culprit, but administered with charity and in such wise as to terminate with the reparation of the evil effects entailed on others. The culprit has to learn the

effects of the evil he has committed and to rectify these effects. When he has done this, that particular fault in him will be cured and that evil will be expunged from him. So this process is more curative than retributive. It is therefore a process by which the defects or flaws or blemishes in the external personal degree of life are revealed and cured, so as to enable the self to enter into the state of "inner personal being," where no evil can be allowed to penetrate.

Despite of the similarity of external appearances with those of this world, as previously referred to, the dissimilarities are very great. The competitive struggle for existence which predominates over everything else here, ceases to obtain there. There is no money. Spirits think at first that they require food, but soon learn to draw their nourishment from the atmosphere. Their residences and clothes are made by thought power. So there is no enslaving labour and no contention with employers. One spirit can no longer dominate over others and subordinate them to his own interests and advantage. The common good of the whole becomes the common ideal of each. So all that makes for conflict in the material world drops away. The occupation of spirits comes to consist in efforts to assist each other. But that does not come to them in the form of a sudden conversion. It is the result of slow development. At first they have to unlearn many of the fallacies they brought with them from the earth, and then to study the spiritual laws producing appearances. In fact that stage pertains rather to their next state of being.

It will be seen from this that the term purgatory, which has been applied to this stage in the past, is



unfortunate and is a misnomer, as it is only appropriate with regard to the limited portion thereof, in which the unfortunate human residuum congregate pending their cure and liberation, while by far the larger portion of these spheres is devoted to progressive spirits, and is of correlate beauty in appearance. Consequently, the term convalescent stage would be more appropriate, as that applies to all.

The men who invented the term "purgatory," must have imagined that all men were born evil and doomed to punishment. But such is not the case. Those men lived before the "immanence of God in man" had been realised, and it is time we repudiated their fallacious conceptions. All men are sons of God, but some are plunged by the Supreme into lower conditions than others, and have to do the work there which they have been delegated to do by the Wisdom of the Supreme. They get compensation later, in sharing ultimately in the experiences of all other selves in the Solar-Self, including those we consider to be the best and the highest.

This is one of the mysteries which the finite mind, with its limited knowledge cannot solve, and where we have to bow to the Supreme Wisdom, knowing that He cannot err. In this respect Sir J. G. Frazer appositely says in his "Golden Bough": "Every great advance in knowledge has extended the sphere of order and correspondingly restricted the sphere of apparent disorder in the world, till now we are ready to anticipate that even in regions where chance and confusion appears to reign, a fuller knowledge would everywhere reduce the seeming chaos to cosmos."

The best illustration we can give of the necessity in microcosmic law, for the difference in status of the units comprised in the unity, is presented in the human organism, which is a representation in subordinate mode, of the supreme Archetypal law. While the organism comprises millions of cells, these fulfil functions that vary tremendously in degree, from those constituting the eye, for example, or the association cells of the frontal lobes of the brain, to those making up the colon. Yet all are necessary for the orderly functioning of the organism of the thinking self. The same law also holds in our social organism, or community. The principles synthesised in our organism are also respectively represented by selves in the social organism. These distinctions in the unity remain permanent, as they pertain to the Archetype. But compensation ensues when we enter into integration in the Solar-Self and then share reciprocally in the consciousness of all the other units in that unity, comprising the highest, instead of being restricted to our personal experience, as we are here.

The inequality in status here, resides in the fact that personal consciousness is limited to its own experience. In the central state, where the consciousness of each is shared in reciprocally by all the units in that unity, inequality disappears, while the variety in principles remains. So it is our limited degree of personal consciousness that is the cause of inequality here. When that becomes replaced by associative, reciprocating consciousness in us, in the central state, inequality disappears. It consequently pertains only to the outer world of appearances, and not to reality. Yet the

actuality of the effects of inequality, to those who are placed in unfavourable conditions while here, is acute. But these conditions are an inevitable accompaniment, apparently, to the law of variety in unity, as presented in the Archetypal-Self.

In Chapter X we have shown that man takes into his organism atoms of life that come from the animals and the lower kingdoms, and has to contend against the impulses coming from that domain in himself. The task is laid upon him to transmute these atoms in their degree, by the higher influence of his personal degree of conscious life. It may be that the burden laid in this manner, on men who are impelled by the Supreme into the lowest social depths, is greater than that laid on men in the more fortunate walks of life. Their task may be proportionately heavier in that respect. We do not say that this is the solution. There are probably others. But it must be a factor.

Another cause of apparent evil to which men lacking in power of self-restraint will be more subject than the better-balanced types, has been referred to in Chapter XVIII, on Thought. We showed that suggestions to evil are inbreathed in thought-life units from the atmosphere. The thought atmosphere of some slums must be replete with the radiation of evil passions, which impel to further evil. The detailed descriptions of crimes appearing in the press, certainly carry suggestions to some minds. Only the sentences should be published, so as to avoid this.

In any case, punishments in the "inner earth plane" do not consist in condemnations prescribed from without by some external judge, but are self-imposed

by the conscience of the subjects, under curative influence from within, which is akin to suggestion.

For instance, men who have been utterly selfish and have never hesitated to inflict injury on others, if they could thereby deprive them of anything they wished to acquire, find that they can no longer exalt themselves and dominate over others, or subject others to their sway and power. Murderers, whether they have acted personally, or through others for personal gain, find the power to take the lives of others is withdrawn. Such spirits find themselves in total solitude (though not imprisoned), with none to whom they can speak, or on whom they can exercise their imperious will. This entails misery and wretchedness, till they are led to see that the true enjoyment of life lies in other directions.

All are dealt with by curative remedial influences from within, till gradually they are led to seek for light, and then, immediately, it comes to them and they find themselves in improved conditions, in which they progress.

In the past, multitudes coming from the lowest of human conditions, remained in darkness for long periods. This fact actually created an impediment to the progress of those on earth, as the whole states of being in our solar system are closely interlinked and interdependent. But progress now occurs much more rapidly. A new impetus is at work, as already stated. The discrete degrees or planes of being in our solar system are being interpenetrated and interconnected in consciousness from its own central state. Its normal cosmic process of evolution is being supplemented in life

energy, and the ascent of its finite-selves is being accelerated.

Besides, the number of human beings who occupy the lowest depths of social conditions, or residuum as they have been termed, is a small minority. The average man constitutes the great majority, and for these there is an ample supply of educational means in the inner earth plane. Spiritualistic literature giving descriptions of that field, is abundant.

But many spiritualists describe this first after-death state as the spiritual world, whereas in this exposition it is stated to be only the threshold thereof. It is a stage, and a very limited one, in the immensity of the spiritual universe, as is shown by the fact that the sojourn of spirits therein is of limited duration. They pass away therefrom into the real spiritual states when re-constituted, and then generally cease to communicate with the earth.

It is impossible to gauge the value and meaning of human life, when estimating it from the partial result achieved here and in the inner earth plane. Its true meaning and value can only be realised when the whole of the stages comprised in the circuit of becoming in this solar system are included in the consideration. Each stage is but a fraction of a whole, and the complete whole cannot be estimated from a fraction representing the lowest stages of the process. The value of the accomplishing of the several stages can only be realised from the altitude of the accomplishment of the whole process.

## CHAPTER XXIV

### THE INNER PERSONAL PLANE OF BEING

**W**HEN the outer forms of the spirits in the "inner earth plane," in which they came from the earth, have disintegrated and been re-constituted in higher degree of life substance, they are transferred to this state, now dealt with.

This state is practically a continuation, or a new edition of personal, or segmented existence, but with intensified consciousness, and in a form and an environment in a much higher and more ethereal degree of life substance, in a state freed from all impulses to evil.

As our self is more complex than has been generally conceived, it may be well to recapitulate here, that it comprises a permanent central principle and an outer principle which changes in every state of being through which the self passes.

The central principle of continuity is the "immanence of God in man." This principle takes on an outer form through which it establishes relations with the world external to itself, and that outer form has to be built up in conscious life in the degree of the state of being the self temporarily occupies.

When the permanent self is transferred from one state of being to the next, it leaves its outer form, or relating

mechanism behind it, and a new form is built up for it relating it to the next state or plane.

The inner self or central principle remains transcendent to the conscious life in lower degree of its outer form, whether man or personal spirit, through which its consciousness reacts.

So the curious phenomenon occurs that the man, or spirit, so constituted, judging from appearances, and knowing nothing of his inner self, thinks that it is his own personal life and his own personal consciousness, that is acting, and is the basis of the experiences in which he shares.

This because the reactions of the conscious life of his inner self, take place in his own outer, or personal degree of life and form.

But his outer form was integrated by the Supreme acting through the nucloid of his inner self, and is the property consequently of his inner self, who *was* before that outer form was integrated. Consequently, it is the life and consciousness of that inner self that is living and knowing through his outer form, and is the basis of his experience in the lower personal degree, and that outer form is left behind when the self ascends to the next higher state. These considerations will assist in understanding what follows.

When the outer forms of the spirits in the prior "inner earth plane" disintegrate, the spirits become endowed with a new outer form, built up in life in the "inner personal degree." Their inner self remains permanent, but continues to be transcendent to their normal consciousness (as it does here) which then functions in the "inner personal degree," instead of

in the "external personal degree," as it did when here.

This position entails that while the inner self of these selves comprises the experiences of their external personalities acquired on the earth, which were free from evil, that inner self enters this state freed from all evil, by means of the process of re-constitution it went through in the "inner earth plane," as explained in the last chapter.

But as the inner self remains transcendent to the consciousness then functioning through its new outer form in the degree of the "inner personality," that outer consciousness knows nothing of the prior experiences of the inner self when on the earth and in the "inner earth plane," and in its prior descending circuit, before its self-consciousness unfolded in its life on earth.

Having shed all elements pertaining to the "external personal degree" in which they lived while on earth, and their own inner self being discrete to their present degree of consciousness, they temporarily lose their recollections of their life on earth, till later on they enter the state of "identity," when the whole of their experiences, including those in their descending stages, become known to them. This because their consciousness then functions in the central degree, and no longer reacts through an outer form in a lower degree, distinct and discrete from that of their own central self, as occurs during their life in the outer states of being. Their whole experience then occurs in the central degree of their own inner self directly, instead of through an outer form in lower degree of conscious life.

There are exceptional cases, however, among the



selves in the "inner personal plane," where the memories of their earth life are revived, by the action upon them of higher operators, who cause their "doubles" to be exteriorised and projected to earth, in order that they may gather up their earth experiences, and thus be enabled to impart knowledge of that outer state to the other spirits in the same state of being as themselves, who have forgotten their life here.

But as they generally have no recollection of their life on earth, and as the physical plane of the universe passes out of their perception, and as they also forget their life in the "inner earth plane," they know not whence they came, nor when and how they came into their present world (as is also the case with ourselves), neither do they know whither they are going (as is also the case with ourselves). The inner states of being are transcendent to their perception, as they are to ours. So they only know their own plane of being, as we also only know our own plane.

There are as many sceptics in that state of being, we are told, with regard to the existence of a physical world, external to their own state, in which they lived in the past, as there are unbelievers among men with regard to the existence of future spiritual states of being.

The question of whence they came and whither they are going, forms one of the chief subjects of their studies in their colleges of instruction, but many are so perfectly satisfied with themselves and with their condition, that they manifest no anxiety for any alteration.

The selves who were incarnated in unfavourable conditions on the earth, in organisms impregnated with animal propensities, whether in savage tribes or in the

lower strata of civilised nations, get their opportunity in this state. They have shed all evil before entering this state, and as already indicated, they have lost their memories of their life on earth, so they get a fresh start. Their outer forms here are built up from life substance in the degree of the "inner personal being," which is free from all evil tendencies. There are no thought-life units impregnated with the evil qualities of previous thinkers, to be inbreathed here, as there were in the atmosphere of the earth. Such selves get their chance of living on a higher level than their conditions of incarnation and heredity on earth permitted. Consequently this state of inner personal being, should be taken conjointly with the life on earth, as constituting the field of personal being and experience. This is the complement of the life of the external personality.

Their consciousness functioning in the "inner personal degree," is a more intensified mode than our external degree. But their inner degrees of consciousness associated with their nucloid, still remain quiescent as regards external relations. Therefore they judge from appearances, without comprehending or acknowledging the causal Reality within the appearances. So the personal element is the dominant factor in their lives, as it is here. They still live under the fallacious conception that they are endowed with a separate, independent life of their own, as most men do here. As there is no evil there, the apparently violent contrasts between opposites, both in their mental states and in their environment, such as exists in this outer world, with the unhappy experiences which result here from contact therewith, are non-existent, in that inner plane. So

there is an approach to equilibrium. Competition and contention, lust of domination, conflict and war, are unknown. So that world is a much happier one than this one is.

Their forms are substantial to them. They are built up in ethereal life substance, as different from ours here as our air differs from water. They can only be compared to condensed light. They are not subject to gravity, nor to atmospheric pressure. Masculine and feminine forms continue, but are changed in appearance. Their forms are as different from ours as a butterfly is from a caterpillar. There is nothing here, we are told, that can be used as an analogy.

They congregate, not by ties of family or of race, but like-mindedness and taste for similar pursuits is the attracting and binding power under which they group themselves into communities. There are greater differences between these various societies, than there are between different races on earth, they say.

Their surroundings are a reflection of their states and change as their own inner states change. They are beautiful and harmonious. Their homes and edifices and even their outer persons vary in expression under this law. The scenery is as ethereal as the forms of the inhabitants. There is no density, opacity or fixity. Light and darkness, heat and cold, are *non est*. All is equable.

Their vitality is absorbed by a process to which our inbreathing and outbreathing corresponds. Their repasts consist of intellectual knowledges.

If they desire to visit any part of their sphere, they project a thought-form, or double, and are there im-

mediately. When they wish to commune with any other spirit, they do so by a life current, carrying thought transference, establishing actual contact.

A great variety of aims and pursuits exists among them. Some study to find what they were in the past, and what the future may hold for them. Others seek to discover the purpose to be attained by their lives. But always with the object of giving the results of their studies for the advantage of others.

They have concerts, theatres, libraries, laboratories, museums, lectures on the evolution of the forms of life, and on all subjects dealing with the application of knowledge to useful purposes. They can infill the specimens in their museums with life temporarily, for the purposes of study.

It must not be presumed that these descriptions are mere duplications of what we have here. The reverse is the truth. This is but a world of effects, the causes of which originate in prior order, in the inner states. What we have here is but a re-production, in lower order, of what exists precedentially in the inner cause world.

The breaking through the barriers of discrete degrees of being, or the bridging of the intervening gulf in consciousness, which we have referred to as now occurring from action originating in the central state of our solar system, is also manifesting itself in this "inner personal" state of being. Teachers in that central state have projected their representative forms there, and instructed large audiences with regard to the future that awaits them in the, to them, inner states of being. These operators also caused the projection of the representative form of a man then living on the earth, to that

state, who imparted information to them, with regard to this outer world, of which they knew nothing, though they came from here. So the evolution of the spirits in that state is being thus stimulated. They are learning whence they came and whither they are going, thus linking up the discreted degrees of life in our solar system, in the consciousness of its inhabitants.

When the allotted duration of their life in this state is complete, they are transferred to the next state in the inner order of progression, that of "individuality," thus ascending above the personal states. This transfer does not entail a death, as it does here. They are made aware, from within, by means of the life current flowing to them from the Central Fount of life, that a change is coming to them. Their consciousness is then indrawn to the centre of their inner self, which entails that their outer consciousness ceases to function for a short period. A current carrying a new potentiality then acts through their nucloid and radiates outwards, and a new form is built up for them in life in the degree of "individuality," and they pass away from the state of "inner personal being."

A full description of this process, as experienced by the subject, who only lost his outer consciousness for a very short period, and as confirmed by a witness who observed it from without, is given in the "Process of Man's Becoming," page 120, previously published.

## CHAPTER XXV

### THE STATE OF INDIVIDUALITY

**T**HIS state transcends personal states and is the threshold of the state of Identity.

In the last chapter we described the transformation of the outer forms of the spirits coming from the "inner personal state," prior to entering into this state. The inner self remains permanent, but its outer form built up in life substance pertaining to this state, becomes "all glorious."

The change is spoken of as an experience of "becoming one with the light itself," and is attended by intense enjoyment. Those in this state actually experience that "God is all light—within themselves."

This is a picturesque expression used by a communicator, for the fact that the life current of the Infinite-Self, flowing from His Central Fount through the nucloids of their inner selves, generates a luminous radiation by reaction from that finite centre, so that they become all light from within to without. Their inner self being itself a finite fraction of the life of the Infinite-Self, is the "immanence of God" within them, and the life current generating this effulgent radiance, is the life process of the Infinite-Self flowing through them, so it is the Infinite acting through His finite-selves that induces radiance, or radio-activity.

*The new form contains the same elements of character as the personality did, but transmuted in expression. The beauty of the forms of life and the grandeur of the scenery, or environment, cannot be described. Their enjoyment becomes vastly increased, over that pertaining to lower planes.*

In this state thoughts do not centre on the self, as they do in the personal states, but become co-extensive with their vast surroundings, the area and vista of which is only less than infinite.

Their own particular life quality leads them into contact with those like unto themselves and belonging to their own source. They understand that they are but fractions in a mighty unity, each having a particular function and purpose to fulfil in that unity, the expression of which cannot be complete apart from the participation of each individual unit. So they grasp the interdependence of each on all others.

They are conscious in that state, of the inflow into them of the life current from the Central Fount, and also of its outflow from them to others in lower states. So they apprehend the Reality underlying the appearances in themselves and in their surroundings, and that all these are the manifestations of the One Infinite Life of the Infinite-Self, radiating through them and reflecting their qualities in their environment.

Their object in the attainment of knowledge is not for individual use, but is for the use and advantage of all. Their happiness and usefulness lies in entering into co-operation with the laws that cause self-consciousness and produce their surroundings.

It is in this state that the two complementary parts of

the originally dual-units of life, which became segmented into two persons, one being masculine and the other feminine, during their descent into incarnation on the earth, meet again and re-unite in identic-union, in one dual-form. By an attractive power stronger than that by which a magnet draws steel, each is drawn to and coalesces with their own complementary life form. They thus become as they were in that respect, before time was for them. But their self-consciousness was not then unfolded, nor were their forms developed. Whereas now their self-consciousness is unfolded in each complementary component respectively and distinctively, and their forms are of surpassing beauty ; their consciousness being intensified by the knowledge they have gained respectively by experience in their passage through the intermediate states in their descent to earth, their respective experience on earth and in their re-ascent again, self-consciously through the intermediate states, or in their life's history.

Both have been plunged separately into the valley of darkness. Both have had to contend and suffer separately in the field of conflicting opposites here. Both have been chastened and refined by disappointments and sorrows. Both must rush to each other as to the haven of refuge for solace and comprehending sympathy.

This coalescing of the two poles of the same original dual-units in one dual-form, the one component expressing the intelligence and the other the love element and beauty of the same unit, constitutes equilibrate being and converts them as such into one dual-Angel, enabling them to enter the central state of our solar system, or the state of "identity."



It is to be noted that this synthetic action of intelligence and of love in unison, the one harmoniously permeating the other, must give a quality of wisdom, combined with charity, to the judgment, which can have no parallel here. It must also constitute a closer and more felicitous companionship than even poets have imagined to be possible. It is the consummation of the longing felt by all mortals for a closer comradeship, with a sharing in the same ideals and aims, than our life's experience here affords.

If human vision could see these beings (which it cannot), we would see them at first as one. But on coming into closer contact, we would discover that they actually consist of two forms. So perfectly are the two coalesced in one, that they present the appearance of one form.

This coalescing has been described by Lucas Malet in "The Tall Villa," as follows: "Spirit fuses itself in spirit; each enclosing the other and by the other enclosed." This applied to other conditions, but is a description worthy of quotation.

Sometimes they appear as masculine, sometimes as feminine, at other times as two, according to the work they undertake. The outer form will harmonise with the principle that is being expressed at the time, accordingly as it pertains predominantly to intelligence, or to love. Sometimes it is the one, sometimes the other who manifests and gives forth the outcome of both.

The combination of the dual-consciousness, gives a perfect manifestation of the quality of the duality in unity.

We thus see that these units of the Life of the Infinite-

Self, who commenced their life as units with their consciousness of self dormant and not yet unfolded, and ignorant of their inherent powers, when their consciousness of self has been unfolded by incarnation in segmented condition on the earth, ascend from state to state, till they meet again and reunite in this state of "individuality."

This unification in identic-union transmutes them from segmented personal being, into equilibrate being. The qualities of the two portions of the originally dual-unit, then permeate each other. The intelligence and wisdom of the one, becomes mellowed and perfected by the love and charity of the other, and vice versa. This is the great arcanum of being, which separates the unbalanced personal states from the equilibrate states in the universe, of which arcanum man, so far, has not known. The transmutation thus entailed, is the portal through which such selves enter the central, celestial state of "identity," as dual-Angels, becoming as such, integral units in the Solar-Self. In that state they actually share in the consciousness of all the other dual-Angels integrated in that supernal unity, as will be shown in the next chapter.

## CHAPTER XXVI

### THE ANGELIC STATE OF IDENTITY OR CENTRAL STATE OF OUR SOLAR SYSTEM

**T**HE entrance into this state does not occur by a reconstruction of the outer forms of the selves, as in the lower or outer states. It occurs by the coalescing of the masculine and feminine components, or poles, of the original dual-units of life, which had been separated in their descent to the earth, for the unfolding of their respective self-consciousness, and which re-unite in one dual-form, as described in the last chapter, into one complete, equilibrated dual-unit of life. This equilibration constitutes them into dual-Angels.

The self-consciousness of each complementary component, representing respectively the intelligence and the love elements of the same unit, having been developed distinctively, now act in unison and permeate and equipoise each other. The functioning of the two combined consciousnesses in unison, gives a perfect manifestation of the one specific life quality and characteristic of the dual-unit, and illustrates duality in unity, individuated and yet one.

Our world which has considered personal being to be the sole mode of self-conscious being, has so far known nothing of the existence of this state of being, which is the celestial state of this solar system, and therefore

may be considered to be our Heaven, though there are still higher states beyond, but not forming part of our solar system.

For the same reason this world has considered self-consciousness to be limited to personal experience, while here we are faced with a participation in dual experiences. But we will see shortly that this change from personal to united dual-being, carries even larger implications in regard to consciousness and power.

The original dual-units of life, from which all these great beings have evolved, were endowed with dual polarity, which prior to differentiation was static, they being in a state of equilibrium in relation to the other units by which they were surrounded, while comprised in the Infinite Life of the Infinite-Self.

The separation of these two poles, after differentiation, and the unfolding of their respective self-consciousness entailed in their becoming, and the subsequent re-union of those two poles in one dual-form, as in a battery, converts them from static into dynamic dual-units of energy, or force and power, as will be seen below.

It has been established throughout this exposition that every apparently differentiated unit of the Infinite Life, is in permanent receipt of a current of life flowing to them from the Central Fount; as similarly every cell in our organisms is in permanent reciepience of inflowing nutriment from the blood circulation flowing from our heart, or central fount of the organism.

This current of life from the Central Fount of the Infinite-Self continues to flow into these dual-beings. But it flows more immediately, or directly to them, as they now occupy the central state of this solar system,

and are consequently nearer to the original source of that current, than they were previously, when in the outer states, and when it was mediated to them through a series of intermediate relays.

This inflowing life current being the life process of the Infinite-Self is of the same dual-unity of nature. In flowing to these united dual-beings it does not become divided in its process as it does when flowing through segmented personal beings, where it imparts vitality through the blood circulation and energy through the nervous system. It flows through these dual-beings in its dual-unity of nature. In its reaction within their centres it produces a marvellous phenomenon. It generates an effulgent radiation (or radio-activity) of extraordinary power. This induces a wonderful phenomenon, the statement of which will probably give rise to much opposition.

Prior to its inflow and efflux to and from these dual-beings, this current is invisible to and transcends all finite cognition. In its passage through these beings it assumes modified properties (in accord with the spiritual law already indicated). This because the form of the Angel includes within itself all the life qualities or principles, that become expressed in the infinitude of forms, from its own down to the lowest and densest atom on the physical earth. Hence in its efflux from them, the life current carries qualities producing objective effects visible to us as light and heat.

But it must be realised that in this process the solar Angels are used by the Infinite-Self as His intermediate instruments or mediators. It is His Life Process that is the force in action. The solar Angels are themselves

fractions of His Life. So it is the Infinite acting through His own finite but transcendent selves, who produces this process.

We imagine that light and heat are radiated by the physical sun, which is supposed to be an immense fiery furnace. But light and heat are the objective effects, we are told, of the life rays radiated by the myriads of dual-Angels occupying the spiritual spheres of the sun, in the manner we have just described, to the earth, where they produce the objective effect of light and heat (the life itself remaining invisible).

So it is these Angelic beings who are "the power behind the sun" of Akhenaton, who radiate the life, light and heat rays on which all forms of life on the earth are dependent.

This radiation of life rays is the basis of a supernal degree of consciousness in the Angels in this state, of the existence of which we have had no conception. As all the Angels are constituted in the same central degree of conscious-life, though representing distinct principles in the Solar-Self, the effulgent radiation of each, interpenetrates all the other units in that unity. This enables them to read off each other's experience and knowledge, and to share reciprocally in each other's consciousness, while retaining their own individuated lives. This gives them the consciousness of union with the mighty whole composing that state. It enables them to enter into the immensely larger consciousness of that whole and to receive and impart the life quality of all the dual-Angels who compose the integral unity of the Solar-Self, in which they live, while retaining their own individuality.

In this wise, while individually representing distinct

principles in the Solar-Self, inequality is transcended and replaced by variety in unison. This illustrates why this state has been termed that of "identity." Consequently any one dual-unit may act as representative of the whole.

Further, in that central state their consciousness verges to their own centres, instead of functioning through an outer vehicle in lower degree, as is the case in the lower states. Consequently they know inwardly, as well as outwardly through their radiated life rays. So they realise their at-one-ment with the Life of the Infinite-Self, of which they are finite fractions, as well as being conscious of their union with the whole of the integral units of the Solar-Self.

This supernal degree of consciousness is the outcome of the dual-unity implicit in life itself. It is life that is the basis of consciousness. It is the radiation of life that entails the expansion of the field of the consciousness of the units. It is the interpenetration of the other units by their own life rays, that entails the reciprocal sharing in the consciousness of the other units. So it is by the radiation of life that at-one-ment is effected.

After differentiating His Life (in appearance) into finite-selves, the Infinite-Self apparently re-unifies these in at-one-ment by the radiations emanating from His own life process flowing through them. But with the retention of their own individual lives, which remain connected with Him, by His Life Process which ever flows through them.

It will be seen from these descriptions that the current conception that Angels have been created as an order of beings diverse and distinct from man, is a mistake. All Angels have evolved from the human state. An

Angel cannot be such without having passed through the experience of life on earth, and in all the subsequent intermediate states, from that of man, to the Angelic state. So the Angel is the perfected form of man-woman, and is the crown and consummation of the human form, gained by the conjunction of the two selves who in their origin were one unit of dual-life, but had to be separated from each other while journeying, unknown to each other, through the descending and re-ascending states of life's experience and then become conjoined in one dual-Angelic form.

The legendary tradition of a rebellion of Angels and consequently of fallen Angels led by Satan, with the fall of man as a direct consequence, is devoid of any foundation in actuality or truth, we are told.

When entering this state the dual-Angels are attracted to their own particular province, whence they emanated as a life germ from Angelic parentage, and become at-one therewith. They thus return to their own homes.

There are as many provinces or hierarchies representing distinct principles in the whole of that Angelic state, or Solar-Self, as there are functions and organs representing those principles in the human organism. In their integral unity they constitute the Solar-Self, which comprises myriads of dual-Angels, each with his-her own individuality and characteristics, pertaining to different provinces, who share reciprocally in each other's consciousness, and in that of the whole, all working collectively in unison for the common good of the whole.

If we could enter into the experience of the infinitude of atoms of life that compose our personalities, we would



have some faint conception of the consciousness in the state of "identity." But the cells in our organisms are not self-conscious, while the selves integrated in the Solar-Self are all self-conscious dual-Angels.

In this state these beings can call up the whole of the memory of the experiences they have passed through, in all the states in their descent and re-ascent. They then know the purpose for the accomplishment of which they were projected to earth, and they then see that they have actually carried out that work, unconsciously to themselves at the time, and they have the satisfaction of realising that they actually performed the specific part in the whole, that had been allotted to them.

Their forms are transparent. Their garments are part of their own life, and are in exact correspondence with their internal states. So they can tell each other's characteristics at a glance. The more clear and powerful their inner vision becomes, the more transparent and translucent their garments will be to such vision.

No mortal man can see the Angel form as it is. Angels cannot descend and appear on earth in their own forms. To appear here they would have to be disrobed of Angelic substance and be reclothed upon with material substance. Their Angelic consciousness would then be lost in the change, and their knowledge would not surpass that of the human witnesses.

To descend to lower planes they would have to assume the appearance of the inhabitants of that plane, and their communications would be conditioned by the states of reception of the audience. Consequently communion by thought transmission from their own state of being, to a human recipient in whom responsiveness on

that level has been unfolded, is the best means of communication.

It is only the Beings in the Angelic state who possess the consciousness and knowledge of the inflow to them of the life current from the Central Fount and of its efflux from them, and who can consciously operate in and with it.

For the first time in human history, we are told, Angels have been able to project their perception along the life current flowing through and from them, and trace it to its human recipient. They recognised the man as their own offspring and communed with him. This was the opening of the way, and will be followed, they state, by other similar instances. This new phenomenon is due to the intensified life current now flowing to the operators from their parental solar system, which has been referred to previously.

The basis of such communion is responsiveness on that level in man. It is the equivalent degree of life in man that alone can respond to Angelic influence. As all men and women are the offspring of the Angels belonging to the various provinces of the Solar-Self, the Angelic principle is present in their nucloids in every man and woman on earth. But it does not establish external relations while we live in the personal degree of conscious life. All processes have a beginning, and this process originates in the central province of the Solar-Self, representing the heart and the head, or love and intelligence, and will gradually extend to the other provinces, under the law that all growth proceeds from the centre outwards. So in this case the responsiveness has to be in men or women who emanate from the specific province

of the operators, that is in their own offspring here. It is part of their work, they say, in the incoming age to stimulate this Angelic degree in man into active relations here. When it has become developed, then the Angel in the central state in our solar system, and the Angelic principle in man, will be in closer and more conscious communion. Then the Angelic principle in man will become conscious of the action and of the presence of Angel ministrants, and the consciousness of the Angel will reach to the confines of the external personality.

Then the highest principle, or central state of our solar system, will become in relation with this outer world, or circumferential state, through the Angelic degree in man. The gulf at present separating the circumference from its centre, will be bridged in the consciousness of finite-selves dwelling on earth.

This evolution in the life of His finite-selves in our solar system will be the result of the design of the Infinite-Self, worked out into realisation through the co-operation of His finite but transcendent artificers, the great dual-Angels in the state of Identity.

There is a phenomenon pertaining to the current of life from the Central Fount, and the radiation induced by its reaction in finite-selves, that should be mentioned here. It is of interest to note that this current flows to and through, or "within" all His finite-selves, when descending from the centre to forms of life in lower states. Whereas the radiation generated by it when flowing through the Solar Angels, flows outwards from them through space and acts upon us from without, in appearance, but from within in regard to its degree. Thus the life process of the Infinite flows through us

centrally and acts in us through our inner degrees, or from within to without. While the same life process in its mediation through the Solar Angels, engenders a secondary radiation outwards through space, which acts upon us from without, in the form of our sun rays.

This current from the Central Fount also engenders a similar radiation in man. But as we are segmented beings, that radiation in us is only rudimentary in mode. Nevertheless, it is this radiation from our central inner self within us, that constitutes our consciousness of self, and is the basis of all finite relations. So these relations of finite-selves are thus seen to be the relating of the Infinite acting through the finite. It is by this inner process, which transcends our consciousness in the personal degree, that our experience in this outer personal degree, is taken into the consciousness of our inner, permanent self, and carried forward into eternity.

So it is interesting to observe that we have within us, the incipient beginning of the process which when we have become into Solar Angels, evolves into such marvellous results.

The contents of this chapter must tend to stop man from sliding down into the slough of despond, as he is now doing.

## CHAPTER XXVII

### THE GREAT BEYOND

**W**E have sketched man's evolution through the several consecutive states of being in our solar system, from this outer, circumferential state to the central state, through all of which he has to pass in his becoming.

But though that central state is more glorious than we can conceive, yet nevertheless, man's progress does not stop there. The future eternity of progression still lies before him, comprising further changes of state, with ever intensified degrees of consciousness, joy and power, and expansion in the circumference of his relating and perception.

But these states now referred to are no longer associated with this particular solar system, in connection with which man took his origin as a particularised unit of self-conscious life, or finite-self. He passes away ultimately from this solar system and enters into his progression in the limitless domain of the Great Beyond.

We have already described these states to some extent. But we must refer to them again here in their sequential relation to the successive evolutionary changes that man undergoes in this solar system and which have been described in the last chapters.

In view of the vast field involved in our becoming within our own solar system, it seems almost premature in the present stage, to consider what may occur beyond it. But many minds aspire to higher flights and ever seek to probe the future path of ascent.

The process by which the non self-conscious atoms of life in matter are incorporated in our outer forms, thereby absorbing some human qualities and consequently rising in their stage, and passing off into integration in a form in a higher state, and there repeating the process again and again, is a representation in a subordinate mode, of a similar process that applies in precedential order, to the evolution of finite-selves.

After dwelling as integral dual-units in the Solar-Self for the allotted period, the injunction comes to them from within, to ascend higher. They then become transferred by power exerted through the life current ever flowing to them from the Central Fount of the Supreme, into the integral unity or Archetypal form of the "Mighty One" associated with the parental solar system of our solar system, and who is to that system, what our Solar-Self is to our solar system, and whose form is in the image and likeness of the Almighty One of all of this universe.

The oneness of that Grand form of the Mighty One, is not merely similar to the oneness of a finite, transcendent form. This is a composite form, composed of myriads of dual-Angelic forms, integrated in one unity, and whose power is in ratio to their exalted position, and transcends the power of the Angels of the Solar-Self of our solar system, as the Angel transcends the man-woman. All these integral units share reciprocally in each other's

consciousness, and work in harmony for the accomplishment of their purpose, which is the externalising of their own life. The unison in which these beings live in these conditions, is so close that they are spoken of, in their collective aspect, as the "Mighty One."

As the Angel is the man-woman made perfect, so these Mighty Beings who were before our solar system came, into existence, are Angels made perfect. They manifest the perfection and power evolved and developed from the Angel, who was evolved and developed from the man-woman.

They state that they lived as men and women on an earth forming part of a solar system that revolved more interiorly to the Grand Central Sun of our universe than ours does, and that "was" before ours was called into existence. They gradually evolved into the state they now occupy.

They are associated and affiliated with the "Electric Band" or World Builders spoken of in past antiquity as the "Elohim," who, acting as artificers of the Supreme, were the architects and artificers of our solar system.

They live in a state in which the light coming from numberless suns, is of surpassing brilliance and of an intensity that would overwhelm us. They do not see the physical aspect of the universe in that state, unless they take one of their offspring on the earth into connection and look through his eyes. They see an inner aspect of the essential life that constitutes the suns, the external physical aspect of which solely we see. So the brilliance of the universe as they see it, surpasses our perception. But there are also many suns the life of which has evolved into an inner degree, and passed out of the

range of our vision, but which they see. Consequently, vast as is our universe, it pales into insignificance when compared with that comprised in the perception of these Beings, whose vista is boundless.

Their forms are such that they move unconsumed in fire. Their consciousness is co-extensive with the universe that their own life power (received from the Central Fount) ultimated. So it is commensurate with an area so vast as to transcend our conception. They enter into the consciousness of that mighty whole and see their life in all.

They consciously receive and react the life power of other Beings in yet higher states, who people the universe of immensity and infinitude.

They can penetrate and realise the reaction of the forms of life in lower states, who receive and react the life flow from their centre. They can trace the descent of their own life current and look upon their work. So they know both the origin of the life current they receive, and its outflow, and can trace its descent from themselves to its recipients in outer states.

In due state, when the dual-selves ascending from more outer states into integration in this state, become sufficiently numerous, these Mighty Artificers, spoken of collectively as the "Mighty One," will call another solar system into existence. As men here will ultimately become integral units in that "Mighty One," they will be called upon to co-operate in that work.

The Angels in the central provinces in our Solar-Self receive their life power, which they transmit to this plane, mediated by the Central Electric Band in the internal centre of this "Mighty One," who is proclaimed



as the "Spirit of Truth," and this in order to develop a state in man on earth, that has never yet found expression on earth. For the first time in the history of the earth, they state, this Inner Circle of Life has been opened and a "Mighty One" has given forth what He received from the Almighty One of All of our universe.

It is for the purpose of aiding in the opening and awakening of the inner perceptive faculties, or the inner degrees of conscious life in man, that Angels from this "Mighty One," took part in communicating these teachings, and they state that "as we are, so once were they, and as they are, so must we become."

A further new factor is now occurring in the history of the human race on earth, they state. Till now the units of conscious life which descend to incarnate on earth and become into finite-selves here, have been differentiated from the life current of the Supreme, by the dual-Angels in the central state of our solar system, and consequently are the offspring of the Solar-Self of our solar system. But now some of the offspring of these glorified Beings who in their totality form the "Mighty One," or Archetypal-Self of the parental solar system of our solar system, are descending from that supernal altitude to incarnate on this earth. The descent of germic selves from that supernal source, carrying the higher qualities of that altitude, will distinguish the incoming new Era from those which preceded it.

The external forms of these incoming finite-selves will not differ from those of the others in their surroundings here, so they will not be distinguishable from other men. But they will possess a more enlightened degree of intellectuality. The result of their influence will develop

a new school of science and of psychology, and a more advanced sociology than has yet been enjoyed on earth. These men will no doubt become leaders in the van of progress here, but they will repudiate any adulation, recognising themselves as servants of the Supreme, from whom their life and power will be derived.

## CHAPTER XXVIII

### THE ARCHETYPAL INTEGRAL SELF

**T**HE spiritual law that every life process in this world of effects is a replica, in subordinate mode, of its prior prototypal principle in the transcendent cause world, leads us to conclude that there must be a more perfect expression of selfhood in the domain of more perfect being, knowledge, love and power, than that of which finite-selves here are a subordinate expression.

That higher mode of selfhood that we are seeking for, is presented in the Integral Solar-Self of our solar system, in which every unit is a dual-Angel, who reciprocally shares in the consciousness of all the other dual-units in that transcendent unity. As all finite-selves, from all its planets ascend ultimately to that centre, it comes to comprise all who have taken their origin as units in this solar system.

The Solar-Self therefore represents the highest spiritual state pertaining to our solar system, and we may apprehend that participation in such a state must bring a degree of companionship, comradeship and felicity that transcend human conception.

The unity of law pervading the universe, and the spiritual law above referred to, that all expressions in a subordinate field, are reflections of the same law existing

precedentially in higher domains, imply that all solar systems in prior spiritual and cosmic order to our own, are constructed on a similar plan to our own. Consequently, the highest spiritual states of such systems must consist in the Solar-Self of those systems, which must be their spiritual centre.

It is in those spiritual centres that the life current from the Central Fount, is received from the prior and inner link in the interminable life chain, and is transmitted on to the next link in outer cosmic order.

It is these Solar-Selves who consequently constitute the Archetype of selfhood, in relation to finite-selves, and whose prototypal, integral constitution is the mediate model in the cause world, which is reflected outwards into the lower states of being, by means of the interminable life current flowing through them to the earth, and conveying their synthesised qualities, which are represented here in this world of effects, in a very subordinate mode, in the organisms of segmented, personal finite-selves.

In speaking of these Archetypal, integral Solar-Selves, as the transcendent models of selfhood, we are not referring to one self who has evolved into a transcendent state, but of an associative state of conscious life. We are speaking of a collective state, comprising myriads of dual-Angels, who instead of living as independent units, as we do, live as associated units in One Integral Unity. The respective principles of a transcendent selfhood (illustrated subordinately in the functions of the organs of our bodies here), are comprised in that unity, in the form of distinct provinces of dual-Angels, each province representing the principles of these several, distinct

functions, but all working in unison, not for themselves merely, but for the common purpose of that whole unity.

While retaining their individual lives, these dual-Angels share reciprocally in the consciousness and knowledge of all the other units in that integral unity. It is that degree of conscious life that constitutes the state of Identity, in which these Archetypal-Selves live.

We speak of our identity here as comprising a "manifold of experience."\* That is an apprehension in subordinate mode of an actual state of being existing in our solar system (of which we have known nothing in the past), which comprises a manifold of experiencers, with all their experiences, in the same identity.

This state is actually illustrated in a subordinate mode in the microcosm, in the so-called association cells in the fore part of our brain. These neurons work associatively and reciprocally disclose their contents to each other in reflection. The neurons do this by projecting filaments. The solar-selves do it by projecting life rays, which interpenetrate each other. So that state of identity within us, corresponds to the prototypal state of identity in the macrocosm, or in the Solar-Self.

This associative mode of consciousness in the Solar-Self, is based on a radio-active process present in the Solar-Angels, which has been described in Chapter XXVII, which enables each unit to share reciprocally in one another's consciousness or to be in at-one-ment with the whole.

\* Professor T. H. Green.

We will endeavour to trace the analogies subsisting between the supernal Archetypal-Self, and its representation here, in lower mode, in finite-selves in the personal state, illustrating the determination of the constitution of the organisms of personal selves, by the principles present in the Archetypal Solar-Self.

The difficulty in this interpretation lies in the fact that while the central state of Identity is one of equilibrate dual-unity of being, in this external world the units are segmented into two non-equilibrate personalities, as explained in Chapter VII. This entails differences in process, but the underlying principles, constituting the causes of the effects produced here in segmented being, remain identical.

The finite-self taken as a subordinate expression here of precedential transcendent, archetypal law, illustrates the presence within its external organism, of a central spiritual principle, or of its inner, central self, which governs its outer organism, imparting its life to and acting through every unit cell thereof, as similarly the life process of the Solar-Self flows through all its finite-selves. In the latter case the life process flows from the Central Fount of the universe. In finite-selves, it flows from their heart, which is the central fount of finite-selves.

This presence of a central principle, in the highest degree of conscious life, existing in the centre of the self, accompanied by a circumferential organism in lower degree of life, through which its life process flows, is the basic law of finite being. It will be found to be represented in the successively outer states of self-conscious being. Its analogy with the constitu-

tion of the Solar-Self, and its difference, is shown below.

We have shown that a permanent current of life descends through all finite-selves from transcendent sources, and flows to the kingdoms of life below theirs, while there is also a permanent flux of atoms of life ascending upwards through them into higher integrations, being transmuted up in degree by their passage through these finite-selves.

Finite-selves are thus in a perpetual state of flux, not only in regard to the atoms of life in their organisms, but also in regard to their spiritual central selves (excepting the fraction of Divine life within their central self, which remains permanent). Yet they ever retain their identity.

These processes will be found to be precedentially present in transcendent degree in the Archetypal-Self, and are subordinate representations thereof, as in the Archetypal-Self it is dual-selves who are integrated, instead of physical cells as in our organisms.

The central state in our solar system is one of duality of life, and while constituting a unity based on the principles of a self, as will be seen, it is composite in its constitution, comprising a variety of principles, which principles are synthesised in their manifestation in finite-selves here, who in one sense are made to represent that supernal unity, yet also severally and specifically represent the distinct principles thereof, but always on the same model.

But while the central principle in finite-selves, or their inner self, consists of one fraction of the self-conscious life of the Supreme, immanent in man, and functions

temporally through an organism in the lower degree of life of the external personality, in which the consciousness is limited to the personal experiences of the finite-self, the equivalent central principle in the Solar-Self of our solar system, in the degree of identity is, as already stated, an associative, collective, unifying degree of conscious life, in which the consciousness and knowledge of myriads of dual-Angels is synthesised in at-onement, yet in which they severally retain their individuality. So the analogy is one of principle and not of degree.

Every organ in our organism represents a function. Each function represents a principle. These principles are present in the Solar-Self in the transcendent mode of distinct hierarchies or provinces, consisting of an integration of self-conscious dual-Angels. Each province represents distinct principles, yet all forming part of and comprised in the integral Solar-Self. And all contribute self-consciously and combinedly to the common purpose and good of the whole unity.

These principles are represented in our organisms by organs, built up of non self-conscious physical cells. Consequently, though our organisms are built up on the Archetypal model of the Solar-Self, they represent that model in a very much lower concrete form and in a segmented mode.

The integral units built into our organisms, or the physical cells constituting it, are not self-conscious units, as the integral units in the Solar-Self are. Our cells perform their functions automatically, by the directivity implanted in them and by the directivity of the finite-self, without any knowledge of the common good to



which they contribute, and with no knowledge of the functions contributed by the cells in our other organs. Whereas not only are the units in the specific provinces of the Solar-Self self-consciously aware of their contributions to the common good of the whole, but their consciousness is associative in its degree, so they share reciprocally in the knowledge of all the other units in their own province and in that of all others in the other provinces in the unity of the Solar-Self.

The complexity of the principles synthesised in unity in selfhood, as illustrated in the Archetypal Solar-Self, is not only reflected in the constitution of the organisms of its finite-selves on earth, as here described. It is also represented in the constitution of the social organism, and body politic of our community.

We have explained that the respective provinces in the Solar-Self are constituted of dual-Angels who severally represent distinct principles, all forming essential elements in selfhood, and that the synthesis of these provinces, or principles, constitute the Solar-Self.

We have previously described how all the Angels in these respective provinces are delegated by the Supreme to differentiate His Life current into germic selves, as it flows through them. Consequently these respective principles are represented on earth by the offspring of the Angels comprised in the several distinct provinces of the Solar-Self. This explains the variety of characteristics and of faculties that distinguish men and women from each other.

This variety of origin in different provinces, representing distinct principles in the Solar-Self, entails inequality in the functions and in the social status of the offspring

of the Solar-Self on the earth. This because personal consciousness is restricted to its own experience. But we have already shown that this inequality is temporal and disappears when personal consciousness is transmuted into the degree of identity, accompanied, as it is, by reciprocal sharing in the consciousness of all the other units in the Solar-Self.

As all the provinces in the Solar-Self are represented on earth by the offspring of the Angels therein, the whole of the individuals, in all human races, may be taken consequently, as representing collectively on earth, in a very subordinate manner, the different principles comprised in the Solar-Self.

They may be considered as constituting the integral-self of the earth, which is a very poor reflection of the Solar-Self, for its units are not yet in possession of the unifying, associative degree of consciousness functioning in the Solar-Self. Consequently the integral-self of the earth has no apparent actuality, and must be taken in a symbolical sense. Nevertheless, it is of interest to realise that this principle of the unification in consciousness of the units, underlies the appearance of separateness of being here.

In due course, however, in the accomplishing of their process of becoming, they will all enter, as coalesced dual-units, into integration in the Solar-Self, and participate in that state of "identity," and share in the consciousness of unification, or at-one-ment, while retaining their own individuality.

Human beings have no knowledge of the source of their origin. They do not know that they represent the distinct but interrelated principles of a transcendent

unity. So they have no idea of their interrelation and interdependence, and live in the conception that they are endowed with an independent life of their own. The first dawning of recognition of this principle of integral existence awakens in them (speaking generally), when they rise from the state of "inner personal being" in our solar system, into that of "individuality." Then the perception arises in them that they belong respectively to particular provinces in an integral-unity. They then converge into relation with the other selves belonging to the same specific source of origin as themselves. But in the next state into which they ascend, that of "identity," or the central state of this solar system, they are attracted to the particular province, or principle, whence they emanated as germic-selves, and become integrated therein as integral dual-units. They then realise their participation as units in the great unity of the integral Solar-Self. They then share reciprocally in the knowledge and consciousness of all the other units in their own particular province, and in that of the units in all the other provinces of the Solar-Self. In other words, they enter into at-one-ment with the whole. Indeed, their consciousness then verges to their own centre, and they realise their at-one-ment with the Infinite Life of the Omnipotent One.

For the analogy between the finite-self and the Archetypal-Self to be complete, our organisms would have to be constituted of self-conscious unit-cells, all sharing consciously in one another's consciousness, and thereby in the consciousness of all the other organs, and in that of the finite-self. But in that case we should no longer be external personalities.

There is another field in which the principles of selfhood may be traced as underlying the plan of which our solar system is the manifestation.

As we only see the physical aspect of our solar system, most people have accepted it as such. But a few may have realised that as it is a unit of and in a universe of universes, it must as a corollary, be accompanied by and be the expression of a finite unit of the infinite Spirit or life.

This system discloses that the solar system is the external expression, or outer vehicle, of the Solar-Self, under the design and direction of the Supreme. The Solar-Self being its inner, spiritual centre, and receiving a permanent inflow of life from the Central Fount of the Supreme.

But we have shown that the Solar-Self is not a simple unit of life such as constitutes finite, personal selves. It is a composite unity, comprising myriads of dual-Angels living as One, whose consciousness is such that it comprises in at-one-ment the experience of all the units in that great unity, thus constituting a synthetic degree of consciousness, which man cannot know till he enters that state. It carries a transcending of the limitations of finitude, with retention of individual being. The units are comprised in the unity, but comprise the unity in their own consciousness.

The Solar-Self is the spiritual centre of this solar system. We have already described that central state, and also the outer or intermediate states between that centre and this circumferential state. But the Solar-Self also has a physical plane, as part of its domain, corresponding to a physical organism. The sun corre-

sponds to the heart and head of that organism, radiating life and energy to the rest of the organism. The planets correspond to the organs of a physical body. The analogy is not complete because the solar system is not yet completed.

The planets are the matrix in which the spiritual offspring of the Solar-Self obtain their physical bodies. ,

## CHAPTER XXIX

### ASCENT IN STATES OF BEING IN THE GREAT BEYOND BY INTEGRATION IN SUCCESSIVELY HIGHER ARCHE- TYPAL SELVES

**T**HE Infinite Life in its essential state cannot, as such, assume organised form. To do so it projects its units to its external pole, or planets, and there assumes finite forms in the matrix of matter, matter having been precedentially condensed for that purpose by the artificers of the Supreme. Consequently it is in connection with solar systems that life assumes finite forms.

The forms of self-conscious units of life are the outer expression of indwelling life in higher degree, and are constituted in life of lower degree. All such forms originate in states of density, or of life in the state of matter. It is the planets of solar systems that present the matrix in which such forms can be assumed by the life germs descending from the Solar-Self. These forms are built up on the Archetypal model, by the power inherent in the life current flowing from the Central Source, in which all the principles comprised in the Solar-Self are synthesised. The Archetypal model is thus focussed in life in matter. The finite-selves leave these outer forms behind them, when ascending into higher states, and become endowed with forms in successively higher degrees of substantial life, till the central state is

reached. Consequently, it is in connection with solar systems that the highest forms of finite self-conscious life are evolved and have their being, and that what we call Heaven is to be found.

As finite-selves find their greatest satisfaction in relations carrying the exchange of thought with other selves, or in companionship, the future states into which they evolve, are those associated with that portion of the universe in which the units of the Infinite Life have become endowed with forms, rather than with that portion of the universe in which the Infinite Life is still formless.

We have already indicated that the highest state associated with solar systems, consists in a state in which myriads of dual-Angels are integrated in the Archetypal model of a supernal self, in which while retaining their individuality, they share reciprocally in the consciousness and knowledge of every other dual-Angel integrated in that supernal unity, which unity can best be described as the Solar-Self of that system.

When the finite-selves who originated as units of the Infinite Life, in connection with this solar system, have evolved through the intermediate states of being belonging to this solar system, and have ascended into integration in the Solar-Self, become into dual-Angels, as already described, they remain in that state for an allotted period.

As there is no higher state connected with our solar system than this state of Identity, or that of integration in the Solar-Self, their further progression then consists in being transferred by the power inherent in the life current flowing through them from the Central Fount,

into integration into the equivalent transcendent state belonging to a solar system which is prior in spiritual and cosmic order, and parental to our own, and which consequently is more interior in degree and higher in order of life, than our own solar system. The reason of this superiority in degree of life, of precedential systems, is dealt with below.

This law of transfer inwards ever continues in operation, and ever carries the dual-Angels forward into successive integrations in the equivalent transcendent state in the Archetypal-Selves who constitute the spiritual centres, in consecutively precedential parental solar systems. As these are in prior spiritual and cosmic order, they are ever in yet higher and inner degree of life.

This continues till they reach the Great Parental Archetypal Solar-Self of the Central Sun of this particular universe. Each such transfer is accompanied by an intensification of their consciousness and an expansion in the circumference of their perception, and consequently in the field of their inclusion, by means of their radiated life rays, carrying their perception and power of action to immense distances.

We have already indicated in Chapter XXVII that the first stage in this order of progression, after leaving this solar system, consists in passing into integration in the Solar-Self of the parental system of our own solar system, who in the collective aspect of His Unity, is spoken of by Solar Angels, as the "Mighty One." The next stage beyond that is the parental system of the latter, spoken of in the same collective sense, as the "Almighty One." Beyond that again is the parental



system of the latter, with its Great Solar-Self of the Central Sun of this particular universe, or the " Almighty One of all " this universe.

But it must be observed that all these mighty supernal dual-beings, who are sometimes considered as the Deities of their systems, are finite but transcendent expressions of the Infinite Life of the Infinite-Self, whose life process ever flows through them, and holds them all in His Unity, as He also holds the similar relative Deities of all other prior universes in the universe of universes, in His transcendent and all-embracing Unity.

But to endeavour to trace the position of our particular universe further back than the Grand Central Sun of our universe, in its relation to other prior universes, and in its relation to the life current of the Infinite Self, which flows through them all, and holds them all in their respective order in His Unity, is not possible to finite intelligence. But at least, we present an insight into a process that we can realise may be everlasting in its accomplishing, and endless in the variety of experience comprised.

Some readers may think that this process of transfer inwards of self-conscious dual-units of life, become into dual-Angels, from integration in our Solar-Self, to integration in a Solar-Self in prior spiritual and cosmic order, and in more internal degree of life, is fantastic. But we reply that it is the exemplar of the similar process in subordinate order, by which the units of non self-conscious life in matter also evolve. We have shown that these evolve by repeated integrations, first in forms of life below man, then in the outer forms of man on earth. Then in the outer forms of spirits in the

successively higher states of being. In this process they successively absorb some of the life qualities of these forms, during their integration therein, which results in their transmutation into higher degrees. It is of interest to note the unity of law underlying the evolution of both. It may thus be said that it is by the directed interaction between its units, that life evolves in state.

It will be observed from what has been said with regard to the concentration of suns from the diffuse life in space, by the artificers of the Supreme, associated with parental suns, that each such parental sun is prior in cosmic order, and more internal or higher in spiritual degree than its offspring, which is always relatively more external or outer, or subordinate. This is in accord with the fundamental laws of life, as illustrated in the life process of the Supreme, which becomes transformed down in degree in each intermediate relay, through which it flows outwards.

Each universe is consequently the offspring of the spiritual operators dwelling in its central sun, or of the Solar-Self of that sun. Each central sun remains the nucleus of its universe. But each solar offspring again becomes a nucleus from which new suns are condensed, from the diffuse life in space, by the action of the transcendent beings integrated in its Solar-Self, who are used by the Supreme as His artificers for that purpose, and through whom His Life Process ever flows. Consequently each universe goes on growing and expanding, from its central nucleus outwards.

But, as stated above, each successively outer universe in cosmic order, is more external in its degree of life than its parental system, because life ever flows from

its centre outwards, and becomes transformed down in degree in each stage of the process. Whereas, conversely, each prior parental sun is in higher or inner degree of life than its offspring. So in ascending inwards in their progression, the finite-selves who have become into dual-Angels, pass into integration in the Solar-Selves of solar systems in higher degree than the offspring sun from which they ascend.

In this exposition we have had to work from effects to causes ; from without to within, which is the converse of the operation of spiritual laws, which ever work from the centre to the circumference, or from within to without, from spiritual causes to manifested effects. And we must here repeat the spiritual law, already indicated, that all processes in subordinate states, are representations in lower mode of their prototype in transcendent states. So in going inwards, step by step, and thus approaching the domain of causes, we still recognise the same laws in action, that find their most external expression here on the circumference of being, in the organism of the finite-self, in which the Infinite Life of the Infinite-Self, manifests itself in finitude.

We still find the variety of principles functioning in unity, which we traced as existing in the Solar-Self of our system, and which we showed to be illustrated in subordinate mode in man, exist in precedential order in these higher, prototypal states, as they pertain to the principle of the variety in unity comprised in selfhood.

It will be seen from these teachings that Life ever flows outwards from its Central Fount, into manifestation in its most external state, or on earths. Having thus assumed finite form, its self-conscious units return

inwards, ascending from state to state along the path by which they descended outwards, prior to having unfolded their consciousness of self on earth. They thus return in an everlasting progression inwards, towards the Central Fount from which they issued, becoming, themselves ever more glorious in form, and ever embracing a larger field in consciousness.

We thus see that Life propels its units to earth in order to particularise or individualise itself. So our life on earth as units carries the appearance of separate being, while our consciousness is limited to our personal experience. But that foundation of individualised self-consciousness once established, the trend of our development is then in the direction of integral unification, eventually carrying actual participation in the consciousness of all other units among whom we then live, as our consciousness then actually interpenetrates theirs, by means of radiated life rays, while theirs reciprocally interpenetrates ours. The further inwards that we progress, the more powerful does this radiation become. Thus the circumference of our inclusion perpetually expands, and ultimately approaches relative infinity.

The laws of our universe do not apply to our solar system solely. Under the unity of law they apply to all other universes also. Therefore these comprise central suns, with a Solar-Self, and with their offspring suns and dependent planets, for the becoming of finite-selves, who are the offspring of their Solar-Self.

This chapter explains the existence of solar systems which have evolved into inner degrees of life, and thereby passed beyond the range of human perception, as mentioned in Chapter XXVII.

M. Ch. Nordman of the Paris Observatory has given us some insight into the inconceivable and overwhelming immensity of the Universe of universes, in his recent work: "The Kingdom of the Heavens." The conception that our future progression may comprise the possibility of advancement through such an illimitable field of experience in the spiritual states pertaining thereto, infills the mind with awe.

This astronomer considers that "from remote times life may have been transmitted from one solar system to another."

**PART III**  
**LIFE IS A DUAL-UNITY**



## CHAPTER XXX

THE INFINITE SELF IS THE FIRST CAUSE AND HIS  
INFINITE LIFE IS THE BASIS OF ALL BEING AND  
BECOMING

**A**CCORDING to this exposition the Great overruling First Cause and master force in the universe, is the Infinite-Self, and His Infinite Life that pervades the whole universe, including space, is the basis of all being and becoming.

The Wisdom, Love and Power of the Infinite-Self is Omniscient, Omnipotent and Omnipresent and permeates His Infinite Life, which pervades the universe, as a ubiquitous, impalpable, imponderable, ethereal, substantial, formless, sentient, conscious essence, through and with which the Wisdom, Love and Power of the Infinite-Self act, in the producing of all manifestation. Consequently, all manifestation is designed and produced by the Wisdom, Love and Power of the Infinite-Self, acting through and upon His own substantial Life, as One Dual-Unity.

The Infinite-Self is ineffable, inscrutable, unknowable, and transcends all finite cognition, even in the highest degree.

But as His designs and purposes are outworked into manifestation by means of, or through the vehicle of His own Infinite Life, it becomes of supreme importance to us to know something with regard to that Life, as



we come in close contact with the effects of its manifestations.

Yet as to what that One Life is in Itself, finite cognition even in its highest degree, in Angelic and in yet higher states still, can never know. It remains unfathomable, inscrutable and unknowable. It transcends all finite cognition and is only knowable in its manifestations.

But these teachings nevertheless present some information on this subject. In its primordial, essential state, life is formless. In order to render manifestation possible, it constitutes itself into manifold degrees, the central remaining the inner and highest; the more rarefied or ethereal. The consecutively outer degrees being denser than the inner, and life in the form of matter being its most external state. Each degree of life carries respectively distinct degrees of consciousness, the inner remaining the higher, and the consecutively outer degrees carrying lower modes of consciousness.

The consciousness in the highest, central degree, interpenetrates and cognises the lower degrees. Whereas the consciousness of the lower degrees cannot ingress into and cognise the inner, higher degrees, which consequently remain discrete, or transcendent to the lower. It has been shown that this transmutation in degree is effected by mediation through its finite-selves. Consequently, as these are fractions of itself, this is self-transmutation of itself by itself.

This exposition thus presents the universe as comprising a series of discrete states of being, of which the central is the highest, and the circumferential is the lowest, which law is repeated in our solar system. All these are constituted of the One Infinite Life, by the

directivity of the Infinite-Self, acting through His finite-selves as operators.

It is manifestly impossible for finite consciousness to attempt to probe the Infinite, and still less to describe it in terms necessarily pertaining to the finite. Yet as the designs and purposes of the Infinite-Self are out-worked into manifestation by means of His Infinite Life, and as that Life comprises an endless process, which while originating in transcendent states, descends outwards, into finitude in this outer world, and as it even incarnates itself in man, and in all nature, the effects it produces in manifestation come within our cognition, and reveal some of its essential properties, so we may form some apprehension thereof. And it is mainly with this process that the teachings of these inner operators deal, in the wondrous system presented by them, while emphasizing their difficulty in doing so in our limited vocabulary, the bearing of the terms of which can consequently, in many cases, be only relative.

## CHAPTER XXXI

### THE DUAL-UNITY OF LIFE

**T**HE Infinite Life is a dual-unity, and this constitution is present in its every unit. This dual-unity appears in every field in which it expresses itself. We will summarise these expressions here, and then deal in more ample detail with each separately.

The dual-unity is presented in the fact that life itself is substantial, and carries consciousness inherently. There is no consciousness apart from life. Consciousness ceases when life indraws from its manifestations. So it is not consciousness that is the ultimate Reality of being, but Life.

Dual-unity is also present in the Infinite Life in another manner. It comprises life in which the self-consciousness of its units has become unfolded. But it also comprises life in which the consciousness of self has not yet been unfolded in its units, thus including both Self and not-self in its dual-unity. It has been shown that it is by the interaction, in mutual service, of these dual-components in the One Dual-Unity, under the directivity of the Infinite-Self, that their respective becoming is effected. The Infinite-Self remains the precondition of all differentiation.

Another illustration of its dual-unity is presented in the fact that it comprises both Being and Becoming, or

life in its essential, diffuse state, and a process, or current of life flowing from its central state to the circumferential states, and then returning to the centre. This process is to the macrocosm, what the circulation of the blood (carrying life) from the heart is to the microcosm. This process flows through every solar system, and is repeated therein, whence it flows on to and through every finite-self of such systems, and then to the lower kingdoms, and to matter, and then returns inwards, becoming re-etherealised.

The dual-unity of life is illustrated again in its electromagnetic properties, by which every unit of life carries both positive and negative polarity, manifesting as attractive and propelling power, or energy, or force. In the course of the evolution of its units, these polarities disclose themselves as masculine and feminine natures. Consequently, every unit of life carries primarily both masculine and feminine natures conjointly. These become segmented into a masculine and a feminine personality, which subsequently re-unite again, in the state of identity, into one dual-unit of life, as they were originally, but with their respective self-consciousness unfolded.

The dual-unity of life is again illustrated in the co-existence of life as Infinite and as finite. The appearance to the limited consciousness of the personality, is that finite-selves have a separate, independent life of their own. Whereas in Reality they are inseverable from the Infinite, which lives centrally as the Infinite-Self, and circumferentially in finitude in His finite-selves. This dual-unity is repeated in His finite-selves, in whom, however, their central degree is discreted from their

circumferential personal degree, in which they live while on earth. Therefore though the life process of the Infinite flows through their central degree, and holds them connected in His Unity, they know it not. So their apparent separateness resides solely in the limitations of their personal consciousness.

The immanence in man of the Infinite, in finitude, and its simultaneous transcendence, is another illustration of its dual-unity. A fraction of the Infinite Life is immanent in man, and is the Reality of his being. But that fraction is inseverable from the Infinite. It remains permanently connected by His life process, ever flowing through it. So the Infinite while living in His Central state as the Infinite-Self, also lives through the central degree of His finite-selves in circumferential states in finitude. Thus the Infinite ever knows man's experiences, as His life is immanent in man. But His Central degree of conscious life whether in its own central state as the Infinite-Self, or living in finitude in his finite-selves, ever transcends the outer personal degree of consciousness in which man lives while on earth.

Another aspect of the dual-unity of the Infinite Life is exemplified in its comprisal of both equilibrate and non-equilibrate states of being. The highest states of being are equilibrate states of dual-unity, in which the wisdom and the love of the same original unit are conjoined in identic union, and permeate each other. Whereas in personal states, these principles are segmented from each other, which gives rise to unbalanced characters. Yet that is a necessary stage in the unfolding of their respective self-consciousness. These segmented

personal selves subsequently re-unite and thereby enter the equilibrate states of being. So the personal, segmented, non-equilibrate state, is only a temporary stage in the becoming of finite-selves into equilibrate selves.

## CHAPTER XXXII

### SELF AND NOT-SELF

**A** GOOD deal has been said in recent years with regard to self and not-self, as constituting necessary elements in our perception. It is interesting to find that this law of consciousness has its parallel in life itself also. This is not surprising, as consciousness is inherent in life.

We have stated that the One Infinite Life of the Infinite-Self is a dual-unity in its constitution. It comprises a permanent life process, ever flowing from the Central Fount, or self-conscious Centre of Life Itself, through the boundless ocean of the Infinite Life in limitless space, in the units of which self-consciousness has not yet been unfolded.

This Central Fount belongs to the life process of the Infinite-Self, who was such in prior order, before determining fractions of His Life into becoming and into manifestation. Consequently the Infinite-Self must always have pre-existed to all manifestation, and ever transcends all His finite-selves.

These complementary components of self and of temporarily not-self, are comprised in the dual-unity of the One Infinite Life prior to manifestation. The process of manifestation involves the unifying of these dual components in finite-selves, so that they may become like unto the Infinite-Self, but in finitude.

The self-conscious centre of the Infinite Life is the Infinite-Self, whose Life it is, and whose Wisdom, Love and Power permeate, comprise and determine the whole of His Life, by means of His life process, which ever flows through all His finite-selves, while ever remaining transcendent to them in His own Central state, yet is immanent in finitude within them. (This is dealt with in Chapter XXXVII.)

This principle is illustrated in the microcosm, in which the consciousness of its finite-self permeates, comprises and determines (in a lower degree) the millions of cells and atoms of non self-conscious life in matter integrated in his body, while ever transcending them, thus constituting a finite dual-unity.

A large portion of the units of the Life of the Infinite-Self have unfolded their self-consciousness and have become into finite-selves, in possession of an apparently distinct "I myself" of their own, yet ever held in connection by the Infinite-Self.

But a larger portion of the units of the Infinite Life have not yet unfolded their consciousness of self, and thus constitute a distinct complementary component in its dual-unity. These units while being conscious in various degrees, only share in the self-consciousness of the Infinite-Self, in whose life they are comprised, and whose self-consciousness permeates them. But eventually, when differentiated, their own consciousness of self becomes unfolded, by the action exerted upon them by the Infinite-Self.

It is this temporarily non self-conscious portion of His Infinite Life that the Infinite-Self uses to densify into matter, and concentrate into solar systems with



their planets, using His Angels as His architects and artificers in that work, and thus supplying the cosmic field in which His finite-selves may unfold their self-consciousness and acquire experience, and also furnishing the basis of all forms of nature, which are evolved by the involution therein of the directive ideas of His Angelic operators.

Consequently it will be seen that these units of temporarily non self-conscious life are used by the Supreme to serve in such states for ages, going through an interminable process of evolution, before their own consciousness of self becomes unfolded in the course of their evolution. They then, in their turn, evolve into the position of using other units of the Infinite Life which are still in that non self-conscious condition, for the same purpose.

The units of non self-conscious life which have served finite-selves in this manner, to acquire experience in this outer world, subsequently re-ascend in their states, by being integrated in and passing through the outer forms of finite-selves, thereby absorbing some of their qualities. So each dual component serves the other in reciprocal interaction.

Thus service to others is the principle that underlies the process of becoming, and by which it is effected, both in regard to units of self-conscious life, and of temporarily non self-conscious life, as ordained by the Infinite-Self.

It is by the unifying of these dual components of the Infinite Life in a focal point, or by nucleating, in Angelic birth, a fraction of the life process of the Infinite-Self, in a periphery of some of the life coming from its non self-conscious complementary component, that finite-selves

are constituted, on the model of the Infinite-Self, in finitude.

We have already dealt with the descent of such life germs into human incarnation.

This dual-unity of self and not-self is illustrated in the microcosm, in which its nucloid solely consists of self-conscious life, living in an organism, or little universe, of non self-conscious life, which it permeates by the radiance of its self-consciousness, even as the Infinite-Self permeates the universe in precedential spiritual order, by His Supernal Wisdom, Love and Power.

## CHAPTER XXXIII

### LIFE IN ITS ESSENTIAL, DIFFUSE STATE, OR BEING

**W**E stated in the last chapter that the One Infinite Life comprises the dual components of Being and Becoming in its dual-unity. We will deal with Being here, and with Becoming subsequently.

Being is represented in the boundless, inexhaustible ocean of diffuse life occupying limitless space. Space appears to us as a vast unoccupied void. But what appears as a void, is nevertheless occupied by life, either in solution, or in forms invisible to our perception. This diffuse life surrounds and is everywhere present in all portions of the universe not occupied by solid spheres. We have not yet realised this because life ever remains unknowable to finite perception. But man is now recognising that all space is occupied by ether, or electricity, while we are told in this system that life itself is electro-magnetic, which shows that the two positions closely approach each other.

Every unit of this essential life carries its own dual polarities. But this is equilibrated by the polarity of the units by which they are surrounded. So they occupy a static state, till differentiated.

All forms of life are continually receiving from and giving off life to this ocean of life in space. Constant drawing off of vitality does not diminish it, nor do

constant additions thrown off by living forms, add appreciably to it. It had no beginning, and can have no ending, and is ever changing its expression.

The units of this etheric, substantial life are conscious, but their self-consciousness is not unfolded, till they are differentiated and undergo a process of evolution lasting for ages.

It is this essential, diffuse life occupying space, the self-consciousness of which has not yet been unfolded in its units, that is the complementary component of the Infinite Life, referred to in the last chapter.

It is this life that is concentrated into solar systems, with their dependent planets, by the action of the great artificers delegated to that function by the Supreme, whose life is immanent in them, and whose life process ever flows through them, generating radio-activity carrying immense power to tremendous distances, and enabling the operators to act from a prior solar system in carrying out that work, as has been described in Chapter I.

Consequently it is this part of the Infinite Life that is used in the making of all forms of nature (so-called), including our own bodies, by the directivity of these great operators, as already described.

Man's self, or the "knower" within him, is distinct from this life. It is a fraction of the life of the Infinite-Self, differentiated from His Life Process flowing from the Central Fount, by Angelic birth, as already described. That germic self, so constituted, descends here and incarnates in this non self-conscious life, that has been prepared for the purpose through ages of evolution. So man's self does not ascend from animals. It descends

from the Infinite-Self. Man is the point of union in which the spiritual life of the Infinite-Self meets and comes in contact in finitude with non self-conscious life ascending from animals, and the other lower kingdoms, which is used to build up his outer form.

Finite-selves are thus constituted by a combination of the dual-components of the One Infinite Life, synthesised in one finite form. So that man comprises the same dual-unity as the Infinite-Self does.

This dual-unity in the component life of the finite-self is reflected in the domain of his consciousness. Man's physical body is an "object" to the perception of his inner self, distinct from that self, and is inseparable only in the time order. Therefore he may speak of his body as "not-self." This is confirmed in the fact that his self leaves this outer form behind it, when ascending into inner states of being, where it becomes endowed with another outer form, in higher degree of life substance.

## CHAPTER XXXIV

### THE LIFE CURRENT OF THE INFINITE-SELF, OR BECOMING

**T**HIS exposition affirms that there is a permanent life process, or current of life, flowing from the Central Fount of the universe to its circumference, and returning again to its centre, thus constituting a perpetual circulation of life within the universe. This process is distinct from the ocean of life mentioned in the last chapter, and flows through it.

This process in the macrocosm may be taken as the prototypal exemplar of the efferent and afferent process that circulates from the heart and the head in the microcosm, through every unit cell of its organism. Man being a segmented self however, this process becomes separated in him into two processes, with their respective centres of the head and the heart.

Whereas, as the Central Fount pertains to the central state of dual-unity of being, where the two principles of consciousness and of life, or of intelligence and of love are united in dual-unity of being, these principles are therefore unified in the current of life emanating from that central source. They only become divided when the current reaches the personal states.

We have spoken of the basis of being in the last chapter. It is the result of this eternal life process

emerging from the self-conscious source of life itself, acting upon the temporarily non self-conscious component of the Infinite Life, which re-acts to it in reciprocation, that is the basis of becoming.

But not only does this life current determine the becoming of the units of life whose self-consciousness has not yet unfolded, it primarily flows through and determines the becoming of all its finite-selves, and holds them in the unity of the Infinite-Self. Its action upon the units of the ocean of life is mediated through its finite-selves, who are delegated by the Supreme to act as His artificers.

With regard to the source of origin of this perpetual life process spoken of as the Central Fount, existing somewhere in the unfathomable depths of boundless space. The communicators state that as to what this Central Fount is in itself, and where it is situated, no finite being, whether Angel or higher being still, can indicate a spot in infinite space and come in touch therewith. It is knowable only by its effects, but in itself ever transcends finite perception.

It can only be conceived of as the prototypal, essential principle or exemplar, in the order of the Infinite, prior to creation, to which our heart and head correspond, in the outer domain of physical manifestation in finitude.

This ever pulsating Central Fount permanently attracts the diffuse life in the ocean of life occupying boundless space. It comprises it in its outflowing process and propels it outwards, to the circumferential states of the universe. It then attracts it back again, producing efferent and afferent circuits, or a permanent circulation.

The process in the microcosm by which man inbreathes life from our atmosphere, and then propels it in his blood by means of his heart, into circulation in his organism, corresponds in subordinate mode, on the physical plane, to this prototypal process in the macrocosm.

In passing through the Central Fount as above referred to, the life drawn from the ocean of life in space, becomes imbued with some of the qualities of that central self-conscious state, under the action of the spiritual law previously referred to, and consequently rises into a higher stage. It is then propelled outwards, carrying the directivity implanted in it while passing through that central source. It is attracted back again when it has fulfilled the purpose with which it became imbued while passing through the Central Fount.

Thus gradually, more and more of the units of the non self-conscious life occupying boundless space, evolve in their state, and become prepared to unfold their consciousness of self. But that involves a process of differentiation, as already described, in which some of this life becomes nucleated in Angelic birth with life in higher degree. The dual principles of the Infinite Life thus become conjoined in these germic-selves. They again become conjoined but on a larger scale, in the constitution of the organisms of the finite-selves. As the reservoir of life in space is infinite, this process is interminable.

This life process emerges from an ineffable central state and flows through states which transcend human terms and classification. It flows through the Solar-Selves of the suns of universes that are prior in



order and are in inner degree to ours, and are invisible to our perception. Eventually it reaches and flows through the parental Solar-Self of the central sun of our universe. Thence it flows through the Solar, Selves of the offspring suns of that Central Sun, in their successive order of cosmic priority, till it reaches the "Mighty One," or the parental Solar-Self of our solar system, whence it flows on to the Solar-Self of our sun, who, as already stated, is a composite integration of myriads of dual-Angels, living as One.

From them it flows through their offspring in the intermediate states till it reaches man in the external world.

It then flows on from man, to the forms of life in the animal, vegetable and mineral kingdoms, but no longer raising self-conscious reactions, or to the circumferential states of being of our solar system. Thence it begins its return circuit, as already described.

This mighty life process of the Infinite-Self thus holds all the finite forms in which His life manifests itself, comprised in His One Unity, and ever determines their becoming by this flux of His Life flowing through them.

This summary of the descent of this life process from the centre to the circumference of the universe, gives some insight into the manifold degrees of life comprised in the Universe of universes. It thereby gives some insight also into the interminable variety of states through which we ascend in the endless future.

Some readers may object to this presentation as being unsupported by any evidence. But we may refer, in support, to the similar process that is repeated in the

microcosm, in a subordinate mode. The life and the consciousness of the finite-self is mediated through the millions of cells and atoms constituting its organism, or its little universe, in an efferent and afferent process. The finite-self is thus to its organism what the Infinite-Self is to His universe. But the finite-self receives its life flow from this life process of the Infinite-Self, as already described, whereas the Infinite-Self operates with His own Life.

The process within the microcosm occurs within a finite, concrete form, and its effects come within our observation. Whereas its prototypal process occurs in the inner states of the universe, in which our conceptions of separateness in space are transcended. But both illustrate the unity of the underlying law. The process in action in the two fields is the same, and distance is but a question of relativity. This is exemplified in the following extract from "The Adventure of Life," by Dr. R. W. Mackenna. "Professor S. Arrhenius, the originator of the modern atomic theory, says in this respect 'the atom, tiny and invisible though it be, is really akin to a planetary system. In the centre is a positively charged electron; round it spin an innumerable number of negatively charged electrons. The relative distance from each other of the centrally placed electron and its negatively charged satellites, is as great as the gulf that separates the sun from its planets, and the planets from one another.' "

This shows that the process of mediation of life from the spiritual spheres of the sun to man on the earth, is no more inconceivable as regards distance, than is the process that occurs within atoms.

Indeed we are daily in receipt of light and heat from the sun. This exposition maintains that light and heat are the objective aspect of life rays. When man comes to admit this, then the recognition of the mediation of life from the sun must follow. Till then we have to rely on logical deductions based on analogies of process, in support of our position with regard to the unity of law underlying manifestation in the macrocosm and the microcosm, or in the Infinite and the finite.

We must remind readers here of what has been previously stated, that this life current becomes transformed down in degree in each successive mediation through the living selves through whom it flows, in each consecutively outer state of being. Likewise it thus becomes transmuted up in degree in its return circuit, in similar mediation, but in inverse order. One of the laws pertaining to this life process should be mentioned in this connection, as it is an important factor in becoming.

This life process takes on some of the qualities of the self-conscious relay links through which it flows in its circulation, and carries these on to its next link in outer order, through which it descends outwards in its circulation, thus ever entailing determination. The qualities it thus imparts to the recipients, are those of a higher state. The evolution of finite-selves is thus ever stimulated from within them, though they only know its effects when mediated from within them, to their personal degree. They know nothing of its prior reception in their inner degree.

The return circuit ascending from a lower plane, acts inversely. That life does not flow through their inner

self, as the descending current does. It is integrated in the outer form of the self and has to be transmuted<sup>up</sup>, or raised in degree by the recipient self, by being permeated by its higher qualities. This law has been previously referred to, but bears specially on becoming. In its descending process it entails the becoming of finite-selves. In its re-ascending process it entails the evolution of the units of non self-conscious life integrated in the outer forms of the finite-selves. Thus both are evolved by this process.

Some readers, while being prepared to admit the immanence of a unit of the life of the Infinite-Self in man, may object that we have never heard before of the existence of a permanent current of life flowing into man from a transcendent source.

In reply we would refer to the fact that this process is repeated and illustrated in finite-selves, in whom the unit cells of his organism stand in a similar relation to his finite-self, as finite-selves do to the Infinite-Self.

The respective cells in our organism, though constituted with an apparent existence of their own, would cease to live, but for the permanent mediation to them of the life current of the finite-self in whose outer form they have their existence.

The same law functions also with regard to finite-selves, who would cease to live, if this inflowing life current of the Infinite-Self were suspended.

The importance of this information, that we are held in permanent connection by and with the Central Source of being, is inestimable. It enables us to place implicit confidence in the Supreme Wisdom and Love which are ever guiding our path, and to realise that whatever

trials befall us, whatever darkness we have to pass through, all such experiences are inevitably necessary for our ultimate good, and for the accomplishment of the special purpose delegated to us in the whole of things by the Supreme. We realise that whereas we can only see the present and cannot gauge its relation to the future, that Supreme Wisdom and Love sees the end in the beginning and in the accomplishing. So we can place implicit trust in the determinations of that Supreme Wisdom and Love that guide our path, knowing that it is infinitely superior to our limited faculties, and knowing also that in imposing suffering on us as part of our refining and ripening process, He is imposing it on finite units of His own Life.

## CHAPTER XXXV

### THE DUAL-UNITY OF THE LIFE OF THE INFINITE-SELF IS REPRESENTED IN HIS FINITE-SELVES

**W**E have shown that dual-unity is present in the Infinite Life of the Infinite-Self, prior to manifestation. It comprises as its dual components, a boundless reservoir of life in a state of equilibrium in space, the units of which have not yet unfolded their consciousness of self, and the permanent process of life emerging from its self-conscious centre, or Central Fount of the Infinite Self and flowing through its dual component, thereby permeating it by His self-consciousness, and comprising it in His One Unity.

To that extent it may be said that man is made in the finite image of, or in corresponding mode to, the Infinite-Self, in as much as he is made to include the same dual components. He comprises an inner self, which is distinct from the life in his body, being in higher degree, as the latter consists of life in a subordinate degree, which is permeated by, and comprised in, the consciousness of his inner self.

On the other hand, we have already explained that this central self in man does not enter into direct external relations while in this outer world. It functions through man's conscious life in the personal degree. Consequently its mandates become transformed down

to that level. While his personal consciousness cannot ingress to the higher level of his inner self. Therefore we have said that the personal consciousness of man is an outpost of his inner self. Consequently the dual-unity present in the life constituting the finite-self and its outer form, is also present in the functioning of his consciousness.

We have shown in Chapter VI, how a fraction of the life process of the Infinite-Self, flowing from His self-conscious centre, or Central Fount, is differentiated from that process and nucleated in Angelic birth, in some of the non self-conscious life coming from the life in space. These dual components of the One Infinite Life are thus synthesised in one finite unit or germic self. More of the non self-conscious life is integrated when that nucloid incarnates in human parentage, and its outer form comes to be built up from that non self-conscious life, which is thus brought into contact with the influence of the finite-self within its outer form. Consequently it also comes in contact with the influence of the life process of the Infinite-Self which ever flows through the nucloid of the finite-self, and is raised in its stage thereby.

But we are faced with an extraordinary difference between the Infinite and the finite modes of being, which emerges when the fact is grasped that the Infinite-Self, while living in His own central state, from which He determines all becoming, also simultaneously lives in finitude through His finite-selves in circumferential states here. Not only is a fraction of His life present in all the apparently differentiated nucloids within the central degree of His finite-selves, but His life process

ever flows through these nucloids in His finite-selves, ever holding them in His inseverable Unity; in spite of their apparent separation in the immensity of space. He thus ever knows their experiences and determines their becoming.

The fundamental difference in this position, between the finite-selves and the Infinite-Self, of whose life they are fractions, resides in the fact that the Infinite-Self comprises His finite-selves in His cognition, by His Life Process ever flowing through them, while remaining transcendent to them. Whereas, as the normal consciousness of His finite-selves functions in the outer personal degree of life while here, they cannot cognise their at-one-ment with the Infinite-Self, and believe themselves to be separate from Him, and to have an independent life of their own. In other words, the centre knows its circumferential state, while the latter cannot know the former.

Thus the Infinite-Self governing His universe from His central state, permeates and comprises the whole of the units of His own Infinite Life by His Wisdom, Love and Power. This by means of His own Life Process, that ever flows through them, unifying them in His omnipresent Unity; ever determining them, yet ever transcending them.

These considerations show that the Infinite-Self lives both as Infinite in His Central state, and lives inseparably in apparent finitude, in His finite-selves in circumferential states. The whole of experience consequently is His experience, while we are allowed to participate in our own finite experience here. But we have shown that, later on, we come to participate in the experience of all



the integral dual-selves in the Solar-Self, and again, later on, in the experience of yet greater Solar-Selves, till eventually our own experience becomes relatively Infinite.

## CHAPTER XXXVI

### THE FEMININE PRINCIPLE IN THE DUAL-UNITY OF THE INFINITE-SELF

**M**OST religions have originated in the Orient. The fact that Deity has generally been presented as masculine, while ignoring the necessary co-operation of the feminine principle in generation, or creation, has been an anthropomorphic reflection of the debased position to which woman was condemned in eastern civilisations. Even the most recent religions, Christianity and Islamism, made their Deity a Father, without any accompanying Mother.

Government and rule were based on force. Man represented dominating force, consequently Deity must be masculine, was the view of those days. The masculine principle was thought to be the most honourable, because the most powerful. So it was exalted at the cost of the feminine, which was ignored and passed by, forgetting that the masculine principle *per se*, is necessarily sterile, and that all generation requires the co-ordinate contribution of the feminine element, without which to ultimate the human form, or for that organic form to be procreated and perpetuated on the earth, is impossible.

In more recent times, while the co-existence of Divine Wisdom and Divine Love have been recognised as

present in Deity, these attributes have not, so far, been identified respectively with masculine and with feminine natures, and Deity has been considered to be masculine solely.

, Whereas in this system, love is identified as the leading attribute of the feminine principle, while intelligence and wisdom are similarly identified as the dominant attributes of the masculine principle, both co-existing as co-ordinate dual components in the constitution of every unit of the life of the Infinite-Self prior to manifestation. But these qualities have to be unfolded and developed in the units, or finite-selves, before functioning, by a process of becoming. We have shown that these dual-units become segmented in personal states, but are subsequently re-united again in identic-union, with the retention of their respective individualities, thus becoming one dual-Angel.

We have shown how these dual-Angels become integrated in a higher Archetypal form of a Self, in which they all live in at-one-ment and share in each other's experience.

Thus the highest state of being known to Angels is one in which the feminine is co-ordinate with the masculine ; in which the love element remains its individuality, while fusing itself reciprocally with its complemental wisdom, in one dual-form.

Further, we are told that all the higher states than the above, in the Great Beyond, are states of dual-unity of being.

Consequently the old conception that Deity is masculine solely, must come to be abandoned. As every unit of the Life of the Infinite-Self becomes into a dual-

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Angel, comprising both the masculine principle of Wisdom and the feminine principle of Love conjointly in one dual-form, the Infinite-Self who unifies them all in His-Her integral unity, must inferentially be of similar constitution.

But these dual elements not only co-exist in the units of self-conscious life. They also co-exist in a subordinate mode in the units of life the self-consciousness of which has not yet unfolded. And in this domain the feminine principle contributes a most important function, as will be seen.

What we term positive and negative energies, or propulsion and attraction, are based in the polarity of the units of life in the non self-conscious domain, which is due to their electro-magnetic properties. These positive and negative energies correspond respectively in that domain, to the masculine and feminine principles, or natures, in the higher field of self-conscious life.

We have previously referred to the fact that when these units of life come to unfold their self-consciousness, these dual positive and negative elements present in every unit, disclose themselves as masculine and feminine principles.

The negative or feminine element in the non self-conscious life used in the production of the cosmos, by the great operators already referred to, was as essential a factor in the reactions entailed, in the production of manifestation, as the positive determining life current.

The great power in the determining, electric life process, descending from the Central Fount, and acting through transcendent operators, could not have made itself manifest in forms, unless there had been the

receptive magnetic life substance available, into which it could flow, and with which it could coalesce in duality.

The outflowing process of life, propelled from the Central Fount, is electric and positive. This generates magnetism in every sun, in every earth or planet, in every finite-self and every unit of life in matter, through which it flows, as electricity does in the soft iron core of a dynamo, or of an electro-magnetic coil.

Electricity and magnetism are to each other in the physical universe, or in non self-conscious life, what the two sexes are to each other in self-conscious life, in the production of forms of life. Electricity represents the masculine principle on the physical plane, and magnetism the feminine. These act and counter act to and with each other. Without this there could be no such thing as a physical earth, or universe. The kingdom of nature in its totality, is the result of the interaction of the positive and negative principles.

While life *per se* is dual in its constitution, and its dual elements interact in the physical plane as above stated, it must ever be represented on this outer world by a duality of forms in manifestation, where it is ever expressed in separate masculine and feminine forms and functions.

It will be seen from the above that magnetism, or magnetic life, represents the feminine principle throughout nature. It is magnetism that contributes the life force in all forms of nature, which appear to be produced by the earth.

Consequently, even in that non self-conscious domain, manifestation would be impossible but for the co-

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operation and co-ordinate contribution of the feminine principle.

So creation has not been effected by a masculine Deity, but by a host of mighty, transcendent but finite dual-beings, in whom the life of the Infinite-Self was immanent, and whose life process flowed through them, and who were used by Him as His artificers in that work. Therefore creation was as much effected by feminine as by masculine beings. No manifestation or generation is possible without the co-operation of the feminine principle. Indeed, without the feminine, the masculine could not exist. Consequently the feminine principle must be recognised as co-ordinate with the masculine and not as subordinate.

In the legend of the Garden of Eden, the woman was represented as the tempter, and throughout the Middle Ages she was debased to that level. But in the incoming age, we are told, the more honourable position will be assigned to the feminine, for it is to her that it pertains to receive and give forth living human forms. Without her the masculine could not propagate. Even so, without love the intelligence would be unlovely, sterile and inoperative. But the love element will play a conspicuous part in the new age, we are told, infilling intellectual thought with a power heretofore unknown.

In this exposition the feminine quality and function is recognised for the first time as not only equal with the masculine, but as the manifestation of the same dual life power, for without the one the other could not be. We have to acknowledge that the true correspondence to the principle of love is expressed on earth in the feminine form. The feminine is the expression of the most

interior and powerful attribute of human qualities, that of sympathy. Her attractive power harmonises discord, contention and strife. Where love is the connecting cord, there alone is liberty. Love utilises the knowledge of wisdom and truth for the good and happiness of all. Love is the moving power of life. Love infills thought with power. Love is the dynamic of life as will is the dynamic of consciousness. Love restrains where law fails.\* Love understands and forgives. Love carries self-forgetfulness. It is only in woman that we see that quality manifested.

In this system the feminine Angelic life has taken a conspicuous part in the communications given, and in sending forth representatives including the "Angel of Love," as a messenger from the Central Band of dual-Angels in the "Great Beyond," that is from the centre associated with the antecedent parental solar system to ours, which includes the Great Artificers who co-operated in the concentration and forming of our solar system, and whose knowledge and power is only less than omniscient and omnipotent. As these teachings come from dual-beings in whom the love principle permeates and works in unison, conjointly with its own wisdom, the love principle permeates the teachings transmitted and counterpoises and balances the intellectual principle therein.

\* "The Loom of the Law." By J. A. R. Cairns.

## CHAPTER XXXVII

### IMMANENCE AND TRANSCENDENCE

**T**HE immanence of the all-embracing mind of One Self in all its processes in the universe, and consequently in man, while also remaining above or transcendent over them, is coming into general recognition. But the present writer has seen no satisfactory attempt to make this apparent duality intelligible to man. Indeed the writer can see no possible reconciliation of the difficulty, outside of the recognition of the inseparableness of the finite from the Infinite.

In that respect this exposition claims that the units of the Infinite Life are only separated from it in the appearance presented in finite consciousness. The life itself remains undifferentiate. It remains the One omnipresent fundamental Unity. This unity is maintained in Reality, by the life process of the Infinite-Self which ever flows through its units and holds them connected with their central source, within the superficial appearance of separation in space and of a gulf in consciousness.

The presence in man of a fraction of the Life of the Infinite-Self constituting man's inner finite self, remains unknowable to him, because his consciousness while here functions in the personal degree, which is a lower or outer mode, to which his inner self is inaccessible and



transcendent. For that reason we have termed his personality an outpost of his inner self.

On the other hand, the Infinite-Self living in His central state as Infinite, lives also concomitantly through the central degree of His finite-selves in circumferential states in finitude. But while the Infinite-Self holds His finite-selves in connection from His central state, by His Life Process, which ever flows through them, and thus comprises them in His cognition and in His Unity, He remains discrete and unknowable to them, as their own inner self in the same degree of life, is also inaccessible to them. So they may likewise be regarded as subordinate outposts of the Infinite-Self, living in circumferential states in finitude.

Consequently, while the life of the Infinite-Self is immanent in man in finitude, and His Life Process ever flows through man, holding him in His Unity, the Infinite-Self also lives in precedential order in relation to His finite-selves, in His central state as Infinite, and as such ever transcends His finite-selves. So He transcends man as Infinite, while being coincidentally immanent in man in finitude.

If man had no central nucleoid within him, constituted of the Life of the Infinite-Self, man could never become at-one with Him. But man's inmost self is part of His Life, so we are actually at-one with Him here and now, though in our external personal degree of conscious life, we know it not. If man's personal consciousness could know his own inner self within him, he would also know the central state of this solar system, and would know his at-one-ment with the life of the Infinite-Self. But

that is not possible while living in this personal, segmented state.

With regard to differentiation only being an appearance in finite consciousness, and the units remaining inseverable from the One Unity, as above referred to, despite the appearance in consciousness of separateness.

This separateness is due to the limitations of finite consciousness solely. If we could cognise the life process connecting us with our mediate source of being, we would realise our at-one-ment therewith. But life itself transcends finite perception. We can only perceive the effects it produces in manifestation on the superficies of being. The underlying Reality within remains unknowable to our personal degree of consciousness.

## CHAPTER XXXVIII

### EQUILIBRATE AND NON-EQUILIBRATE MODES OF BEING OR DUAL-UNITY AND SEGMENTED BEING

**M**OST men probably believe that all self-conscious states of being must be states of personal being. Man has no knowledge of the fact that the higher and by far the most extensive states of being in the universe, are states of equilibrate being, in which the contrasts of what we call good and evil, do not arise. These contrasts only pertain to the relatively external states, in which self-consciousness is in its initial stages of development. They pertain to the personal states, in which the complete dual-unit of being, is segmented into two separate persons, one a masculine, and the other a feminine personality. The respective masculine quality of intelligence and the feminine attribute of love, pertaining to the same originally dual-unit of life, thus have to function in separate personalities, entailing a non-equilibrate condition in both, which is the cause of unbalanced temperaments.

Whereas we have shown that in the course of their becoming, these segmented selves subsequently meet and re-unite again in the form of one dual-self. In that state their respective qualities of wisdom and of love permeate each other, and express themselves in perfectly balanced, equilibrated judgments and actions. Consequently in

that state there can be, and there is, no evil. Variety and diversity of quality continue to exist, but acting in harmony or in unison, never in opposition, with each other.

We thus have the satisfaction of learning that the field in which the action of conflicting opposites comes into operation, entailing what we know as apparent evil, is restricted to the outer personal states of life, in which our sojourn is of relatively limited duration, as compared with our interminable existence in the immensity of the equilibrate states of being, accompanied by progression through increasingly glorious conditions and experience.

Yet our passage through the states of conflicting opposites on this outer earth, with the consequent experience of suffering involved, is a necessary preparation and educative stage, to fit us to enter subsequently into those higher states.

The above information shows that the universe comprises equilibrate and non-equilibrate states of being in its dual-unity, or dual-units of being and segmented being.

The primarily dual-units of the One life of the Infinite-Self become under His determination, from a state of non self-conscious equilibrium, through differentiation and segmentation, with consequent non-equilibration, into self-conscious equilibration in dual-unity of being.

Or in other terms, the dual-units of the Infinite Life become from their primary condition of non self-conscious equilibrium, due to their implicit positive and negative polarity, through differentiation and subsequent segmentation, entailing non-equilibrate states, accompanied by conflicting opposites, into states where

the self-consciousness of their respective masculine and feminine principles are unfolded into distinct functioning of intelligence and love respectively, united in identic-union in one form of dual-unity. In this state, in which their two positive and negative poles are then distinct, yet conjoined, as in a battery, they become dynamic, and radiate the immense energy or life force they receive from the life process of the Infinite-Self, as compared with their primary condition in equilibrium, when they were static.

These radiated life rays convey their perception and power to immense distances. They interpenetrate the other selves in the same degree of life, and thus develop a mode of reciprocal sharing in each other's consciousness, by which while retaining their finite individuality, they comprise relative infinity. So after having developed His finite-selves to this exalted level, the Infinite-Self then develops a process in them by which they unify themselves in consciousness, while retaining their individual lives. This must bring a closeness of companionship and of at-one-ment even, which probably no man has conceived to be possible.

## CHAPTER XXXIX

### APPARENT EVIL IS PART OF ULTIMATE GOOD

**M**AN'S present conceptions of evil and of its consequences are based on the world of appearances, as estimated by the limited grasp of his personal degree of self-consciousness, while the causal Reality underlying these appearances remains unknown.

When the modern mind realises that a fraction of the life of the Infinite-Self is immanent in all men, and is the Reality of their being, the current conceptions with regard to evil and its punishment, must come to be modified.

The main basis of the current ideas in this respect, is the fallacious conception that man is endowed with delegated power, of which his is supposed to be the sole arbiter. But to delegate power implies to depute or transfer power to another to act separately. That would, however, be incorrect in this case, as man's power is imparted to him by the permanent life process of the Infinite-Self, which flows to and through man and ever holds him in inseparable connection with its source. So man's power is that of the Infinite-Self, mediated to him and acting through him in finitude, and holding all men in His fundamental Unity. If that current were interrupted, man's life would cease immediately. So man cannot attribute that power to himself and claim it as his own.

Further : In as much as the inmost self of every man is an inseverable fraction of the life of the Infinite-Self, who ever holds them in His Unity by the above life process, it is evident that all men remain fractions of the Infinite-Self, even while they live in this outer world, in the appearance of separateness, and knowing not their underlying at-one-ment with the Infinite-Self.

In the light of this position, it becomes untenable to maintain that the Infinite-Self punishes finite parts of Himself, for the results of the imperfections He has implanted in them while here.

As the conditions into which He impels His finite-selves here, are determined by the Infinite-Self, and as He knows the end of the processes He determines, in their inception, and as His Omniscience and Omnipotence cannot fail in the achievement of the purposes He entrusts to His finite-selves to accomplish, it is evident that the appearances presented to us here, in the one stage of the accomplishing of such purposes that we witness, do not enable us to estimate the final achievement of the process that occurs subsequently elsewhere, in a higher state of being. Nor indeed can we estimate the relation of the temporary stage that we witness here, to the final accomplishment, nor its relation to other processes with which it is interconnected.

The accomplishment of such a process as seen by the Infinite-Self, comprising its relations to the achievement of the other processes with which it is connected, must be very different from man's perception and estimate of the one of the stages of such a process that we witness here.

But it cannot be disputed that the Infinite-Self must foresee all the stages of the processes He determines, including those which in man's finite judgment carry the appearance of evil, when determining any particular purpose and process. Consequently it is evident that what may appear as evil to us, is not such to Him, and is not evil in reality.

How then can we presume to decide that any part of such processes, as determined by His Omniscience, which comes within our finite cognition, is evil ?

When our insight and intuition and faculty of introspection become developed, we must come to realise that separate, independent finite existence is an illusion, and that it is really the One Life of the Infinite-Self that is living through us all in finitude, allowing us to share in the experiences entailed, and granting us the appearance of living a life of our own, till our consciousness can apprehend our at-one-ment with Him.

This teaching of the inseparableness of finite-selves from the One Infinite-Self, consequently undermines the foundation of separateness of being on which the current conceptions of apparent evil, and its punishment, are based. That foundation collapses, and with it the theories built thereon must crumble. Another interpretation of the cause of apparent evil must be sought for elsewhere. We deal with this below.

Many men appear to forget that the Infinite-Self is Omniscient and Omnipotent, as well as Omnipresent. To describe any portion of the processes determined by His infinite Wisdom and Power as evil, can consequently only be a stultification of the human mind. All the manifestations in the universe are the outcome of His



determinations acting through and upon His own Life, and must be in perfect order. The appearances of evil that are presented are such only in our limited perceptions and consciousness. If we could see the outworking of such manifestations from within, with all their interconnections, instead of only seeing the effects from without, the appearance of evil would be replaced by the recognition of perfect order.

We tend to forget that our lives here are lived in the outermost field of expression of the life power, where our self-consciousness has to act through a vehicle of non self-conscious life in matter, where consequently perfection is not possible. Perfection only ensues in the inner sequential states of equilibrate dual-unity of being, but could not be attained without prior experience in this preliminary and preparatory external field of segmented being, and consequent imperfection.

We have shown that the whole unity progresses, but no unit can advance separately ; all are interdependent. Not only is this the case as regards finite-selves, it is so also with regard to the units of temporarily non self-conscious life in matter. Both are interdependent. So the progress of finite-selves is conditioned by the progress of the units of non self-conscious life integrated in their outer forms.

Some of these non self-conscious units of life engender disturbances within the finite-selves in whose forms they become integrated, not being sufficiently evolved to act in unison, which leads to what we describe as apparent evil. This entails effects in the organism of the finite-selves which may be said to be analogous to the influence of anarchists or communists in the social organism, or

community, and may lead to insanity or to crime. Science has now shown that microbes, which are units of non self-conscious life, carry the elements of diseases from one organism to another, illustrating in that subordinate field, the spiritual law advanced in this exposition, that life absorbs the qualities of the self-conscious vehicles through which it flows and conveys these to its next recipient. This is parallel on that level, to the transfer of thought-life units, carrying good or evil thought qualities from the mind of one thinker to others, as referred to in Chapter XVIII.

But all this, notwithstanding the appearance of the effects in personal consciousness, is in accord with Divine Order, under which both the units of self-conscious life, and of temporarily non self-conscious life in matter and in ethereal states, have to co-operate in interaction and mutually contribute to each other's evolution.

It must ever be remembered that over and above these processes in this outer world, is the precedential power of the Great Life Process of the Infinite Self, ever mediating His Life from the Central Fount to the inner-self in all His finite-selves here. As that life is in higher degree than that of these processes here referred to, pertaining to this external world, it ever controls these subordinate processes and ever determines the progress of His finite-selves, even through the temporary emerging and enduring of apparent evil.

This task of co-operating in the evolution of the units of life in which self-consciousness has not yet been unfolded, is imposed upon finite-selves in the process by which their own self-consciousness becomes developed. The result may give rise in our perception, to the appear-

ance of evil in relation to the finite-selves used for the purpose, but we do not see the good accomplished at that cost, in other directions. Finite-selves have to bow to the Supreme Wisdom that is using them in the accomplishing of His purposes. But man should have the consolatory satisfaction of knowing that his suffering is vicarious as well as personal ; it is for the good of others, as well as his own, that he suffers.

Another aspect of this question comes into consideration here. We are told in these teachings that when the germic-selves are first differentiated in Angelic birth, from the life process of the Infinite-Self, into units of life, they know not evil, neither consequently do they know good. Indeed, their awareness of the possession of an "I myself" apparently of their own, is not then unfolded. They first come into contact with evil when incarnated in non self-conscious life in matter, and they only know it then as evil, when their self-consciousness begins to unfold in the human child. We know from observation that that faculty is slow in its unfolding.

When incarnating in the non self-conscious life in matter, finite-selves become subject to the laws of human heredity, and have to bear the burden of some of the faults of their ancestors. This law is evidently due to the action of the spiritual law previously indicated, by which life absorbs some of the qualities of the self-conscious vehicles through which it flows, and carries these forward to its next recipient. They also have to bear the effects of the reactions of the animal qualities implicit in the life in matter integrated in their organisms, which life has evolved for ages

through living forms in the lower kingdoms of nature. The burden is then placed upon them of transmuting that life in its degree, by the influence upon it of the self within them, and of the life process of the Infinite-Self which ever flows through them, upon that life while integrated in their outer forms.

So the finite-self within them, which as such knew no evil previously, begins to acquire that knowledge (at first only as feeling), by experience at an early stage. Indeed, the descent of the finite-self coming from the transcendent central state of this solar system, and bringing no knowledge of evil with it, into incarnation in non self-conscious life in matter, where it has to acquire that knowledge by experience, may be described as a veritable crucifixion. But such are the conditions necessary for the unfolding of finite self-consciousness, which eventually enables the finite-selves to enter into states of ineffable glory. Thus the incarnation of the finite-self in non self-conscious life in matter, is the source of apparent evil in the experience of finite-selves, as presented in this exposition.

The temporarily non self-conscious portion of the One Infinite Life which has been condensed into matter, as ordained by the Infinite-Self, in order to form solar systems and thereby present the field in which finite-selves may unfold their self-consciousness, has to be redeemed or transmuted up again in its states, by the finite-selves who use it for their own advantage, as previously described. The dual components of the One Infinite Life of the Infinite-Self, interact with each other in this manner, to their mutual advantage, and both evolve thereby.

So what to us, looking at it in finite detail, and with the limited consciousness of the personality, appears as evil, is part of a process leading in its totality, to ultimate good.

For a wise purpose the appearance is maintained in the outer or lower states of being, where apparent evil emerges, that punishment ensues on transgressions, or for failure to accomplish obligations. But in higher realms, so-called evil is considered differently. It then becomes a question rather of compensation due to those finite-selves, all of whom it must be remembered were primarily devoid of evil prior to incarnation, who have been propelled into the lowest depths of social conditions, and whose tasks imposed upon them, have consequently been proportionately more painful and difficult, than the tasks imposed upon those impelled into more pleasant conditions and environment here.

One of the causes of the fallibility of human judgment in estimating such questions, resides in the restricted scope of man's perceptions. We can only see the superficies of our world, and know nothing of the manifold interrelations, with consequent interdependence, in inner states in precedential order, underlying and conditioning particular manifestations.

We have given a slight insight into the conditioning effect entailed by the descent of the life current through self-conscious relay-selves, acting as links in the intermediary states of being in our solar system, who themselves are finite-selves ascending from their life on earth.

We have also pointed out the bearing of the spiritual law under which the life current absorbs some of the qualities of such relay-selves, or links, and carries these

qualities forward to the recipient in the next plane in outer order.

This shows to what a wonderful extent the finite-selves in the several states of being in our solar system, are interlinked and interdependent. It shows that our progress is conditioned by that of the finite-selves belonging to the same life-chain, who have gone before us and have come to occupy inner states in prior spiritual order. And it must not be overlooked that the last links in the life-chain must themselves still be imperfect in their becoming.

Without taking these precedential inner contributors to the process into consideration, and without considering the conditioning effect of the non self-conscious life in matter into which finite-selves have to incarnate, it is futile for man to undertake to criticise the manifestations produced in this external world of effects.

We have to realise that this plane we occupy, is the most external self-conscious state of being, in which self-consciousness is in its incipient stage, and from the conditions entailed by the incarnation of the finite-selves in non self-conscious life in matter, is necessarily subject to imperfections. This will always be so, as new finite-selves are continually descending here to unfold their self-consciousness, by the experience they acquire here. But this is only one stage in their becoming. They cannot develop into perfection here. That cannot occur without the subsequent experience that comes to them in sequential inner states, as previously described. Indeed, perfection only exists in the equilibrate states of dual-unity of being, in the central state of our solar system.

The conditions of life in this outer world progress and improve but slowly, as science and history demonstrate. It will always remain the most external foundation in the becoming of finite-selves. It will never be free from apparent evil and from consequent suffering, because suffering is part of the educative process by which finite self-consciousness is unfolded and developed. In this light, apparent evil must be recognised as an inseparable part of the process of good. And it is solely in this outer world, and in the first after-death state, which forms part of the dual-unity of this world, that apparent evil exists. Consequently, experience of these conditions forms a necessary part in the curriculum of finite-selves.

When the self-consciousness of the finite-selves who are sent here for that purpose, has been developed, they then become transferred into the successively higher or inner states of being, which we have already described, becoming ever more radiantly glorious. Their perception then expands and their self-consciousness becomes intensified, and gradually comes to comprise relative infinitude. So the suffering we have to endure here, from apparent evil, is compensated for more than a thousandfold.

We will repeat here, what we have already stated, that apparent evil only exists here and in the first after-death state, where its effects have to be worked off. The effects of evil are then shed and left behind and evil is known no more.

The Infinite-Self outworks in and through every finite-self and uses them for the manifestation of His Life in its infinite variety of expression. We have to realise that all that each finite-self has to pass through,

is the outworking of law, operated by Infinite Wisdom, Love and Power.

The requisite strength to bear, and fortitude to sustain, the trials which all must undergo in some form or other, will not come from any personal Deity external to ourselves. It must come from *within*, or not at all. •



## CHAPTER XL

### SELF-DETERMINATION

**T**HE current conception that we are endowed with separate lives of our own, leads to the belief that our self-chosen decisions, or self-determinations, are independent, or as generally termed, "free."

This view fails to take into account that the finite-self in man, which is the apparent source of his self-determinations, is an inseverable fraction of the life of the Infinite-Self immanent in man, in finitude. But it is ever held in connection with its source, by the life process of the Infinite-Self, which ever flows through the central degree of all His finite-selves, and thus lives through them all, even as, in a subordinate field, the life of a finite-self lives through every unit cell in its organism, or little universe.

Consequently, the self-determiner within us, is really the Infinite-Self acting through His finite-self within us, which is part of Himself. We do not realise this always because being in transcendent degree, the Infinite-Self does not act directly in this outer field. He mediates His determinations outwards through man's central degree, to his personal degree of conscious life, or through man's personal self, where reactions are entailed.

But man's personal self being constituted in a lower degree of conscious life, cannot cognise the inner self (or

inner degree of his self) within himself, by which he is determined unbeknown to his personal self. •

So not knowing that the determinations which apparently take their birth within himself have really been previously received and mediated out to his personal self by the inner degree of his self, he believes they originate in his own personality, or his personal mind.

So while self-determination, or the apparent self-choosing of our course, remains indubitable, the Self that determines is the One Infinite-Self who comprises all finite-selves in His Unity. Whereas we often make the mistake of attributing all our apparently self-chosen decisions to our personal consciousness, or to our personal self. That is probably correct with regard to the minor and trivial events on the personal level of life. Whereas all our higher self-determinations involving questions of equity, of moral responsibility, etc., come under the influence of our inner self, unbeknown to our personal self.

It is this higher self within us, which transcends the cognition of the personal self, that is the Reality of our Being. It remains an inseverable fraction of the Infinite-Self. So the whole of experience in all finite-selves is really His experience, in which we participate to the extent of our finitude. Ultimately, however, the finite-selves come to realise this truth, when the awareness of their at-one-ment with Him unfolds within them.

Till then their experience is limited to that of their personal degree of consciousness, or that of their personal self. Then, however, their consciousness comes to function in a much higher degree and they come to share

in a much larger field of experience. Indeed, while the personal consciousness entails the illusion of separate being, the whole trend of subsequent becoming is in the direction of participation in associative being, accompanied by an ever-expanding circumference of perception.

We have previously explained that the finite-self is much more complex than appears, and that the personality is only an outpost of the inner self within it, which gathers up the experience of the personality and carries this on beyond the time order, when the personality is transmuted.

This inner self in man is part of the Infinite-Self, so self-determination even in finite-selves, is determination by the Omnipresent Infinite-Self, acting in finitude.

Some thinkers while recognising self-determination by man, to be one of the highest birthrights of his spirit, do not apparently identify man's spirit, or self, as part of the Infinite-Self, and attribute the power of self-determination to man's personal consciousness, or personal self. Whereas in this exposition the personal self is shown to be a temporal subordinate instrument of his permanent inner self, or spirit, used to relate that inner self with the outer world in which the personality dwells, and is then abandoned.

So long as we live in the personal degree of conscious life, the appearance of independent, separate existence continues. These appearances are transcended when the consciousness of at-one-ment with the Infinite-Self is unfolded in finite-selves. But we may meanwhile have some apprehension of the truth before experiencing it in actuality.

It will be seen from this that the real determiner in self-determination, is the Infinite-Self, who acts through and determines all His finite-selves, who are fractions of His own Life, and who share in the experiences entailed in finitude.

These considerations, however, do not alter the appearance of self-determination from what it now is to finite-selves. The expression of apparent self-determination by our personal self, remains unchanged. They only alter our recognition of our relation to the Infinite-Self. But they disclose the Reality underlying the world of appearances. They show that we have no life, nor self, nor consciousness, nor will, apart from that of the Omnipresent Infinite-Self, whose Life lives through us all.

## CHAPTER XLI

### WILL AND DESTINY

**R**EADERS of this book will realise that the Life of the Infinite-Self is the sole Life in the universe. His Supernal Power outworks by Wisdom, Love and Power which are Omniscient, Omnipresent and Omnipotent.

Consequently there are no forms of life which do not form part of the One Great Life Power, which comprises in its dual-unity both self-conscious life and life in which self-consciousness has not yet unfolded, and which life is permeated by and comprised in the consciousness of the Infinite-Self, as is illustrated subordinately in the constitution of His finite-selves, who may be said to be little universes in themselves. Therefore the whole universe must be viewed as the collective expression of the Infinite Life of the Infinite-Self, of which man can only see the outer physical superficies, the Infinite-Self remaining its invisible, central, transcendent Reality.

In consequence of the rudimentary degree of self-consciousness and the limited field of perception with which external personalities are endowed at present, they consider themselves to possess a separate life of their own. But once consciousness has been differentiated, (the life within it remaining the undifferentiate, fundamental unity) and have evolved into self-consciousness under the determination of the Infinite-Self, the

whole trend of the becoming of finite-selves is in the direction of integral being. The field of their perception expands with every ascent or transfer into more interior states of being. In the central state of this solar system, they come to share reciprocally in the consciousness of all the other finite-selves forming integral units in that supernal unity. The appearance of separate existence is then replaced by participation in the collective consciousness of that transcendent unity.

Each subsequent transfer inwards entails their participation in the consciousness of an ever-expanding unity, till their circumference of inclusion becomes relatively Infinite. While remaining finite-selves, but become into transcendent order, they thus come to apprehend the principle by which the Great Central-Self of All may permeate and comprise Infinity, while ever transcending all finite selves and forms of life that manifest the presence within them of His Life.

They realise how all finite-selves are centrally unified in the Great Infinite-Self, while circumferentially they appear to our limited degree of consciousness to have separate existences.

They also realise how the Infinite-Self can exist as the Great Central-Self of All, comprising all the finite-selves in whom His Life is immanent, in His unity, thus living through them all, while transcending them all.

Finite-selves are an epitome of the universe. If all the unit cells in their forms were self-conscious, they would illustrate this principle. It is the life of the finite-self that constitutes these cells and lives through them, yet the finite-self ever transcends them, as precedentially the Infinite-Self constitutes all finite-selves from His

Life and lives through them, while ever transcending them. If the unit cells in the finite-selves were self-conscious and claimed to possess independent separate lives of their own, this would illustrate the illusion under which most men live.

Finite-selves are as they are because the Infinite is the Central Life power within every form of life that manifests and expresses Its presence. As will is an expression of the power inherent in self-conscious life, and as the life in man is the life of the Infinite-Self acting in finitude, the will acting in man is the will of the Infinite-Self acting in finitude, in such wise as to present the appearance to man that it is the will of man's personality that is expressing itself.

But the power inherent in finite-selves, expressing itself in finitude, will never be able to compass or transcend the action of the One Great Life Power, which is in all worlds, states and spheres of conscious being. Until the minor can comprehend the major, and the finite can compass and grasp the Infinite that made it what it is, the finite can never transcend the purpose for which it was formed by the Infinite.

Consequently, man is not the arbiter of his own destiny and cannot really make his own position according to the power apparently inherent in the will of the personality, though such is the appearance granted to man for a wise purpose.

Every man is sent to the earth to accomplish a definite purpose in the collective whole, as determined by the Infinite-Self. Therefore man cannot fail to realise that purpose in action. Neither can he transcend that purpose.

If men were really endowed with free-will, the result would lead to conflict and chaotic confusion. • It is solely the Infinite-Self acting from the Centre of the universe, who can hold the manifold whole in coherent order.

Though this view clashes with current opinion, many men will feel comforted in realising that their ultimate destiny remains in the hands of the Supreme, notwithstanding the appearances presented in finite consciousness.

The personality thinks that it is his own will that is acting in choosing his course of action. That is the appearance presented, because he cannot reach up to and ingress into his own inner degree of conscious life, through which the Infinite-Self acts, and mediates His action through this inner principle, to the personal degree of conscious life in which man lives while here, which knowing nothing of that prior inner mediation, thinks his decisions are originated by his personality.

The expression of such mediations is, however, conditioned by the responsiveness of the life-qualities present in the personality. But these qualities have been determined by the Infinite-Self when forming the finite-self. So the outworking of the processes of His purposes (which may appear to our finite perception to be more or less perfect), has been foreseen by the Infinite-Self in their inception, and the conditioning elements undoubtedly allowed for.

We have already stated that the units of non self-conscious life in matter, integrated in the forms of finite-selves, bring with them life-qualities from the forms in which they have lived previously. These



qualities probably contribute to our sub-consciousness and constitute a factor that has to be reckoned with.

The sum-total of these units in any personality constitute its power of responsiveness to stimuli and entails the conditioning of its faculty of expression. The qualities of the multiplicity of these units integrated in different personalities must vary indefinitely. Consequently the degree of responsiveness must vary accordingly.

The multiplicity of the qualities in each personality cannot be estimated by us. But this illustrates that there cannot be any single standard of human responsibility in conditions which vary so considerably in all personalities.

We have also to realise that in determining finite-selves by His inflowing current of life from supernal sources, the purposes of the Infinite-Self may not always be confined to the recipient finite-self solely, but may deal also with the evolution of the multiplicity of the units of non self-conscious life in matter integrated in the forms of the finite-selves. We may indeed conceive that in some cases the finite-self may be used by the Supreme to effect the evolution of these units by the suffering entailed on the finite-self by his apparent failures.

This is an aspect of this process which has not entered into human consideration, so far, but which nevertheless constitutes a most important factor that cannot be ignored, when considering human responsibility. Our knowledge does not enable us to trace and to estimate its action at present. It can only be mentioned as one of the factors conditioning expression and indeed

human lives. But it illustrates that under such conditions it becomes difficult to maintain that the personality is endowed with free-will.

This conditioning of responsiveness to stimuli, thus illustrated, shows that the judgment of human actions by the Infinite-Self, who is aware of the conditioning effects He has implanted in all finite-selves, must be very different from the estimate of human beings, who can only judge from external appearances, knowing nothing of these internal causes.

We may consequently be thankful for the knowledge that our ultimate destiny is determined by the Supreme, whose Wisdom and Love makes allowances for our failures here, taking these conditioning effects imposed on us by His processes, into consideration.



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